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The Brass of John Moore, M.A., 1532, at Sibstone, Leicestershire.

BY THE RIGHT REV. BISHOP MITCHINSON, D.C.L., AND THE
EDITOR.

In the *Colleges omitted by Dugdale* the following short notice occurs of Osmotherly, near North Allerton, in Yorkshire.

"The Prebendaries of Osmotherly," says Tanner, "being mentioned on the records, *temp.* Edw. I., some have thought this to have been a Collegiate Church: but it seems rather to have been only a Rectory divided into three distinct parts or portions, and it is so rated in the Taxation of 1291. But it was afterwards appropriated to three sinecure Portionists, and a Vicar endowed. Yet in the Archbishop's certificate of all Hospitals, Colleges, etc., made 37th Henry VIII., there is, 'the three Prebends Simpters within the Parish Church of Osmotherly, the yearly value £18.'" See Tanner, *Notit. Monas. Yorksh.* xcii., *Stevens' Supplem.*, vol. I., p. 64.

A brass in Sibstone Church, Leicestershire, proves that *temp.* Henry VIII. there were priests not merely calling themselves "Prebendaries" of Osmotherly, but wearing the almuce.

The brass in question (Plate vii.) represents a tonsured ecclesiastic, vested in cassock, surplice with long full sleeves, and a fur almuce with pendants hanging stole-wise in front.

The inscription which is in black letter is in four lines as follows:

Orate pro nra Johis Moore sacerdotis facultatis arcium magistri
et prebendarij de Osmonderley Rectoris q' poehialis ecclesie de
Sibbystone in comitatu lecestrie qui obiit xxvij die mensis Mayus
3o dni millesimo cccc xxij cuius nie propicietur deus Amen

The less said, perhaps, about the grammar of "*mensis Mayus*," the better.

John Moore, M.A., held the second prebend in the church of Osmotherly, to which he was collated by the patron, the bishop of Durham (within whose diocese as part of Allertonshire, Osmotherly belonged), on Jan. 8, 1511. His successor was collated in 1533. The brass is mentioned by Haines, both as being (p. lxxix.) an example of a clergyman in a surplice and almuce but without a cope, and also (p. cii.) as a brass containing in its composition a figure of our Lord.

This figure of our Lord is that known as the Majesty, or the Doom, and shews our Lord seated upon the rainbow. It was of common occurrence in the middle ages, and was not infrequently adopted as the central device for a paten. One such paten, that belonging to the chalice at the Roman Catholic church at Claughton, in Lancashire, is still preserved, though in an injured form.* It also occurs in the centre of the Munktorp paten, illustrated on another page of the present number of the *Reliquary*. It will be seen that two scrolls proceed upwards from the hands of the lower figure towards that of our Lord, containing prayers or ejaculations. The right-hand scroll contains the words from Psalm cxli. 2: *Intret postulatio mea in conspectu tuo dñe*; and that in the left-hand scroll the words: *Fiat manus tua ut salvet me*.

The brass, as will be seen from the illustration, is a good one, and well preserved; a portion of the rainbow in the upper part being alone injured or lost.

As regards Osmotherly church it may be added that it has quite recently been rebuilt, the church which was then pulled down was of no age or interest, being mainly an erection of last century, and built in a very plain style. The church of Osmotherly was originally "part of the possessions of the Bishops of Durham, and of their patronage, and the Rectory was divided into three prebends or portions; and on Id. Oct. A.D. 1322 they were all consolidated by William de Melton, who then ordained that these three portions in the same Church should thenceforth be a simple and pure prebend and altogether free from cure of souls for the future. 'Yet' adds Torre, 'The Church continued still in three portions or distinct Prebends.'

"Mr. Torre gives catalogues of the Prebendaries, brought down to 1534. A Vicarage was ordained Id. October 1322. Torre gives a catalogue of the Vicars."†

An ecclesiastical foundation not properly collegiate but having a parochial incumbent and three sinecure prebendaries, still exists at St. Endellion, in Cornwall. In neither the case of Osmotherly, or of St. Endellion, is there any indication of a formal incorporation of the clergy into a college proper, with a common seal. In both cases the portionists appear to have been called "prebendaries" and from this cause arose a mistaken supposition that they formed a college, and that the church to which they belonged was collegiate. It is, however, of considerable interest to find one of the prebendaries or portionists of Osmotherly using the usual vesture of a canon of a cathedral or collegiate church.

* The paten has been bent inside out to form the cover to a ciborium, and an upright cross fixed to the central device.

† Lawton's *Collectio Rerum Ecclesiasticarum, etc.* (1842), p. 499.

Talismans.

II.

BY J. LEWIS ANDRÉ, F.S.A.

IN forming talismanic writings or figures, the makers availed themselves of any combination of words or numbers which, from its singularity, appeared to be of a supernatural origin. An example of this is to be found in the Roman charm which was discovered inscribed on a piece of plaster at Cirencester, and which is as follows :

ROTAS
OPERA
TENET
AREPO
SATOR

Here the words may be read backwards or forwards, up and down, at will, and still preserve the sense ; it was not only a Roman talisman, but formed part of a charm to be written upon the binding-cloth of a woman in labour, during the middle ages.* A second example is furnished by a combination of numbers made as follows :

28.	35.	2.	7
6.	3.	32.	31
34.	29.	8.	1
4.	5.	30.	33

and which, it will be seen, make a total of 72 whichever way they are added up. This formula, written in the squares of a square figure with your enemy's name inscribed beneath, and worn on your person, will make him powerless against you, according to the magic lore of the "Brachmans ;" at least so Chambers informs us.† Those of our readers who are acquainted with Albert Durer's weird figure of *Melancholia*, will remember that above it is a tablet with a similar arrangement of numbers, making a total of 34 added which way you will ; it is also talismanic, and Mr. King informs us that its use is believed in at the present time, by German boors, as a protection against the plague.‡ The above and similar combinations of numbers are called *magic squares*, and are said to have been first mentioned by one, Eman Moscopulus, a Greek. Some talismanic figures, words and inscriptions have been much more extensively employed than others, the most famous name was probably—

"ABRACADABRA, that word of fear."

It appears to have been first spoken of by Serenus Samonicus, a

* See Brand, *Popular Antiquities*, vol. ii., p. 67.

† For an article on the composition of "Magic Squares" see Chambers's *Cyclopædia*, vol. ii., Art. "Magic."

‡ See Mr. King, in *Archæological Journal*, vol. xxvi., p. 227.

learned Roman, during the reigns of the Emperors Severus and Caracalla; he recommends that it should be written according to the well-known formula in which it has since been generally found, and says it is to be suspended round the neck of any person suffering from fever. Some imagine it to be a word of Jewish origin, and to signify "pronounce a blessing," whilst others consider that it embodies the name of a heathen god. The word ABRAXAS is supposed to be another form of Abracadabra, and is perhaps still more frequently met with. Irenæus, speaking of the Basilidians, says that they had images which they used as amulets bearing the name of Abraxas or Abracadabra, which was probably true, as the members of that sect professed great faith in the mystical virtues of names. The god Abraxas, a hideous double-tailed monster, with the head of a cock, is often found on ancient gems. Mr. Westropp points out that the name, as written on these gems, "taken numerically, according to the Greek alphabet, gives, when summed up, the number 365, being the number of days in the sun's annual course.* Abraxas rings were favourites in the middle ages, and one was found on the right hand thumb-bone of a skeleton, the supposed remains of Seffrid, Bishop of Chichester, A.D. 1125.

John Lange, a Silesian physician, born in 1485, prescribes for a fever the use of Abracadabra written upon a billet and hung round the neck of the sufferer. Grose (quoted by Brand) says that if it is used in a similar way it will cure the ague, and it appears to have been much in vogue during the great plague of London.

The word AGLA was a charm of Jewish origin, composed of the initial letters of the Hebrew words Atah—Gibbor—Leholam—Adonai, or, "Thou art great for ever, O Lord." Its use is very ancient, and in later times may be found in a mediæval charm against fevers; it is also mentioned in a spell against all sorts of weapons by a writer at the close of the seventeenth century.

The word ANANIZAPTA, of which Mr. King says, "The nearest approach to a meaning that a very learned Hebraist can elicit from Ananizapta is 'The Joy of Shapta,'"† formed part of several charms, one of which is recorded by the same writer in combination with the mystical tau, or T cross. F. Thiers gives the following as a talisman to drive away the plague and pestilential fevers:—

Ananizapta ferit mortem quæ lædere quærit.
Est mala mors capta dum dicit ananizapta.
Ananizapta Dei miserere mei a signis cœli.
Quæ timent gentes, nolite timere, quia ego vobiscum sum dicit
Dominus.‡

The TAU CROSS was considered of very great efficacy as a protective sign from its having been "the mark" ordered by God in Ezekiel to be set upon the foreheads of the men of Jerusalem. It is

* *Handbook of Archaeology*, p. 30.

† *Archæological Journal*, vol. xxvi., p. 231, n.

‡ Thiers, vol. i., p. 409.

often found on rings, and a helmet of thirteenth century date at Parham, Sussex, has the front opening of this form, and similar crosses are found suspended from the necks of effigies on monumental brasses. A ring found at Keswick had two tau crosses upon it, and another found on a skeleton had this sign and the words *Ave Maria*.

The Council of Malines in 1592 forbade the figure of the cross to be used to cure wounds. A certain form of the same emblem, called the Cross of Caracava, carried on the person, was supposed to keep the wearer safe from thunder and tempests.

From the earliest ages of Christianity the books of the Gospel have been regarded with much awe and reverence, which soon led to the belief that they were endowed with talismanic powers. S. Barnabas is related to have carried about with him the Gospel of S. Matthew, from which he preached, and which healed all sick and diseased persons who touched it: moreover, it is said that he had this marvellous book buried with him. S. Augustine mentions, with qualified approbation, those who applied the gospel of S. John to their heads to be healed of infirmities, and at the present day we are told that "to protect her child from fairies, the Scotch mother leaves an open Bible beside it, when she is obliged to go from the room where she is."^{*} In England till quite recently a patient seeking a cure at S. Tegla's Well, after bathing therein, lay under the altar of the adjacent church during the night after his bath, and with the Bible for a pillow.† S. Chrysostom, in the fourth century, complained of women who made phylacteries of the Gospels, and also of those who carried parts of the same books suspended to their necks, and he enquires how they could be benefited by so doing? S. Basil and Epiphanius protested against the same thing.

S. John's Gospel has been employed as a talisman much more frequently than those of the other evangelists, and when the entire book was not used, the opening verses alone were considered of great power. Cardinal de Cusa, legate of Pope Nicholas V. (*circa* 1450), preached that, "one must not believe that God has attached to words a virtue which He has not given them, as do certain people who imagine that they will never be drowned, and will never be taken prisoners, provided that they carry upon them the Gospel of S. John." Barnaby Googe thus alludes to the custom—

"About these Catholicks necks and hands, are alwayes hanging charmes
That serbe against all miseries and all unhappie harmes,
Amongst the which the threatening torit of Michael maketh one,
And also the beginning of the Gospell of Saint Iohn."

Popish Kingdome, p. 51.

And a writer in 1561 observes, "what wicked blindness is this than to thinke that wearing prayers written in rolles about them, as

^{*} *Folk Medicine*, p. 165.

† *Ibid.*, p. 46.

S. John's Gospel, the length of our Lord, the measure of our Lady, or other like, they shall not die no soddin death, nor be hanged, or yf he be hanged he shall not die."* F. Thiers says, that he falls into superstition "who thinks that in carrying upon him the words of the Gospel, *In principio erat verbum*, he will protect himself from many evils if it is written upon virgin parchment, and enclosed in the quill of a goose's feather on the first Sunday of the year an hour before sunrise. It was formerly said of the Irish peasantry, that if one of them had not a piece of wolf's skin round his neck, he had the above beginning of S. John's Gospel."†

Barrow, in his *Gipsies of Spain*, says of the Madrid Gipsy women, that each of them wished to have a copy of the Gospel of S. Luke in her pocket, "especially when engaged in thieving expeditions, for they all looked upon it in the light of a charm, which would preserve them from all danger and mischance,"‡ and in the South Kensington Museum is a book cover of open filigree work in silver, backed with gilt foil; bells are attached to it, and a chain for suspension; it contained a copy of the Gospels, and was intended to be worn by children on the occasion of their baptism. It came from Valencia, and was made about 1870.

The Samaritans of Judea in the seventeenth century were accustomed to carry a copy of the law suspended round the neck,§ and at the present day the apocryphal correspondence between our Lord and King Abgar of Edessa, is frequently found in Devonshire and Shropshire cottages, where it is looked upon as a genuine epistle of Christ and as a preservative from fever. "*Si quis hanc epistolam secum habuerit securus ambulet in pace.*" Nor is the talismanic use of sacred writings confined to Jews and Christians, for the Turks, who before their conversion to the religion of Islam, used figures of sacred animals as amulets, now, in their place, employ sentences from the Koran; these are enclosed in silver boxes suspended from the neck or engraved upon rings and bracelets, or upon swords and armour, or woven into their garments. F. Thiers gives a droll account of the manner in which the Turks of his day hindered their slaves from running away. "They write on a ticket," he says, "the name of the slave, fasten it up in his chamber, and pronounce magical words and imprecations over his head; on which the poor slave imagines that in taking to flight he would encounter lions and dragons, who would devour him, that the seas and rivers would overflow and swallow him up, and terrified by these vain ideas he returns to the home of his master, and re-enters his old slavery."||

Several legends are told of persons who fell asleep only to awake at the end of many years. Epimenides of Crete slumbered thus for forty years, Abraham for one hundred, and Ezra for a like period of time; but the most remarkable myth was the story of the SEVEN

* Pilkington, *Burning of St. Paul's Steeple*, quo. Brand, vol. iii., p. 320.

† See *Folk Medicine*, p. 92. ‡ Barrow, *Gipsies of Spain*, p. 64.

§ See Townley, *Biblical Literature*, vol. i., p. 18.

|| Thiers, vol. i., p. 414.

SLEEPERS, which related how they fell asleep in A.D. 250 and did not awake till 477. The legend was most devoutly believed in both by Christians and Moslems during the middle ages, and appears to be still credited by the latter. A sermon on them will be found in the Anglo-Saxon works of Bishop Ælfric, and they were commemorated by an annual feast, for which a proper collect, epistle, and gospel will be found in the Sarum Missal. The names of these entranced mortals were—*Maximian, Malchus, Martinian, Dionysius, John, Seraphion, and Constantine*; they were extensively employed as talismans during the middle ages, and they are found in an old English charm against fevers, discovered at Stockholm, where they are joined to the names of the Magi.* A charm to cure "a warty eruption" was to take seven wafers, probably unconsecrated hosts, and write upon each a name of one of the seven sleepers, after which "a charm was to be sung to the man afflicted, and a maiden was to hang it about his neck."†

The Turkish designations of the sleepers was as follows—*Jerulika, Meshilina, Mistina, Mernoos, Debbernoos, Shazzernoos, and Kephestatjoos*, as given by Falconer, who engraves a modern Turkish bracelet on which these names are inscribed. The same writer also states that these names are considered by the Turks as particularly fortunate; they are placed on buildings to prevent them from being burnt, and on swords to hinder them from breaking.‡ In the Koran there is a chapter devoted to the seven sleepers, and we are told that their little dog, KETMEHA, kept watch over them, and according to Mohammedan tradition he was one of the very few animals allowed to enter heaven; it is therefore not surprising that his name is still considered talismanic, and that the Turks write it on letters which they send afar or across the sea.

In the middle ages a large number of talismans had reference to our Lord, and of these probably the commonest bore the "triumphant" title of our Saviour, which was affixed to the cross, JESUS NAZARENUS REX JUDEORUM. This, either in full, or simply JESUS NAZ., was extremely popular, and perhaps this was so partly on account of the following legend, related in the pages of Roger of Wendover, and which tells us of what happened to a monk in 1196. This ecclesiastic, according to our author, had a vision of purgatory, in which he beheld a soul tormented for avarice by being compelled to swallow burning coins, and also count them; then the monk asked "If men could by any remedy avoid such a dreadful torture?" to which the tormented one replied with a sigh, "If men were daily to write with their finger on their foreheads, and on the parts near their hearts, *Jesus of Nazareth, King of the Jews*, those of the faith would doubtless be preserved harmless, and after their death those very

* See *Archæologia*, vol. xxx., p. 400.

† Cockayne, quo. *Folk Medicine*, p. 43.

‡ Falconer, *Ephesus*, p. 158. Edward the Confessor's vision of the Seven Sleepers forms the subject of the ninth panel of the screen in the saint's chapel at Westminster Abbey.

places would shine with a bright splendour.”* Another reason for its popularity may be found in the following sentence from the office called the Benediction against Tempests. “Jesus Nazarenus Rex Judæorum titulis triumphalis benedicat nos,” moreover, in the solemn exorcism of persons possessed, the demon was adjured “per triumphalem titulum,” which was to be written on the forehead of the sufferer. It formed part of a charm for a woman in childbirth, given by Brand in his *Popular Antiquities*, and is mentioned by Thiers as part of another for a similar purpose, and to be placed in the right hand of the suffering woman.† A great number of rings bore this inscription, whole or in part; one found at Titsey, Surrey, and another at Chesterford, Essex, had ICH. NAZ., and the device of clasped hands. A third example was discovered at Sudbury, Suffolk. It was figured on helmets, and so appears on the effigy of Sir Thomas Wendesley, 1408, at Bakewell, Derbyshire, which has *IHS. Nazaren.* In its abbreviated form it was common on bells,‡ and is many times repeated on the leaden font at Parham, Sussex, perhaps as a talisman to protect the baptismal water being used for sorcery. It occurs also on a leathern chalice box at Cawston, Norfolk, in association with the figure of a griffin, the animal who guarded over treasures; the Luck of Edenhall is kept in a similar case, but bears the monogram IHS only.

Many legends are recorded in connection with the mysterious passage of our Lord through the hands of the Jews, as related in S. Luke iv. 30. *Jesus autem transiens per medium illorum ibat.* Of these stories one is given by Sir John Mandeville as follows:—“Half a mile,” he says, “from Nazareth is the *Leap of our Lord*, for the Jews led Him up upon a high rock, to make Him leap down and have slain Him, but Jesus passed through them and leaped upon another rock, and the steps of His feet are still to be seen in the rock where He alighted. And, therefore, men say in travelling, when they are in fear of thieves or enemies, *Jesus autem transiens per medium illorum ibat*, that is to say, ‘But Jesus passing through the midst of them went,’ in token that as our Lord passed through the Jews’ cruelty and escaped, so surely men escape the peril of thieves.”§ The above shows why the above-quoted verse was considered a talisman against thieves, and as money is especially liable to suffer at their hands, the words have been placed on many English coins. They appear on the rose-nobles of Edward III. and Henry V., on the rials of Henry VI. and Edward IV., on the rose-royal of Henry VII., on the sovereign of the latter monarch, and upon those of Henry VIII. and Edward VI. Lastly, they are inscribed on the gold rial of Elizabeth.

* Roger of Wendover's *Chronicle*, vol. ii., p. 157, ed. Bohn.

† The women of ancient Greece, when in labour, held palm branches in their hands, and their infants were wrapped in cloths bearing the device of the Gorgon's head, as talismans.

‡ It occurs on the bell at Bramber, near Parham, Sussex.

§ Mandeville, in *Early Travels in Palestine*. For more on the same subject see Cornelius à Lapide on St. Luke iv. 30. Translation by Ross, p. 170.

At a meeting of the Archæological Institute, June 6th, 1856, there was exhibited a reliquary of Gothic design, and of gilt copper, the knop and stem being partly enamelled, and inscribed with the mystic *Jesus autem, etc.*; and Mr. Jones engraves in his *Finger Ring Lore* a French ring with the same legend. It appears in a written charm to be placed in the hand of a woman in labour, and was used as a spell to hinder criminals from suffering pain when put to the rack or torture.

The words of the dying Redeemer, CONSUMMATUM EST, were used as a charm to stop an effusion of blood, the formula being as follows:—"Write with the blood INRI on a paper, and apply it to the forehead, with *Consummatum est.*" The same ejaculation and the names of the Magi are found on a brooch formerly belonging to Col. Campbell, of Glen Lion.*

A ring discovered in Sussex is inscribed, "CI ERGO ME QUERITIS CINITE EOS BAUTE," a corruption of *Si me queritis sinite hos abire*, found in S. John's Gospel viii. 8, and the words were probably talismanic.

According to a manual of prayers quoted by F. Thiers, who calls it "a detestable book," the words ANTHOS, ANOSTRO, NOXIO, BAY, GLOY, APEN, are names of our Lord, and carried suspended from the neck will cause the wearer to be sought after and loved by all.

TETRAGAMMATON, a denomination given by the Greeks to the Hebrew name of *Jehovah*, because in the Hebrew language it consists of four letters, was a charm of great power; it may be observed in many spells and exorcisms, and occurs as part of a talisman on a ring found at Coventry Park.

Names were considered of the utmost importance in magic, and a book on Exorcism states that one of the first things to be attempted in exorcising is to find out the name of the principal devil and those of his associates, and when found out the names are to be written on a scroll of parchment, and then burnt in a fire previously blessed, by which the evil spirits are made to suffer all the torments specified in the accompanying exorcisms.† In France the shepherds and swineherds used formerly to write the name of S. Basil on a ticket, and fasten it on the top of a crook or stick, to hinder wolves from hurting their sheep or pigs. Mr. King says that "the Persians manage to scare away cockroaches by writing up the name of the cockroach king, *Kabikej*, on the places infested by his subjects," and states that, "In the University Library, Cambridge, may be seen a Persian MS. thus defended from their attacks by this venerated name inscribed upon its cover."‡ S. Chrysostom speaks of women who put the names of rivers into their charms, and of those who hang them to their necks.

* Thiers mentions as a superstition the practice of writing *Consummatum est* in a certain manner, and putting it on the point of a black-handled knife to appease a storm.

† See *Fustis Demonium*, quo. *Nineteenth Century*, Oct., 1888, p. 579.

‡ *Arch. Journal*, vol. xxvi., p. 235.

Pilkington, as before quoted, writes of those who carried about them "the length of our Lord," and it appears that many supposed that a Pope had granted an indulgence for their doing so, which apocryphal grant was formally retracted in 1678. Thiers mentions, with reprobation, those who bore about them "the measure of the wound in the side of our Lord, in the belief that it would procure them certain advantages, to wit, preservation from fire, water, and tempests, spears, swords," etc., etc.

The well-known prayer commencing *Anima Christi sanctifica me* has been attributed to S. Thomas Aquinas, and wrongly to S. Ignatius of Loyola; it was a great favourite in the middle ages, and some of its clauses are written on the beautiful brass cross, probably commemorating Richard Tooner, 1445, at Broadwater Church, Sussex. It was published in a French booklet of 1502 as a prayer discovered in the sepulchre of our Lord, with the equally common petition beginning *Ave verum corpus*, and these two oraisons were stated in the above-named work to be preservatives against the usual host of human misfortunes if worn on the person.* The prayer attributed to S. Augustine, beginning *Deus propitius esto mihi* was asserted in some works to be talismanic, and if only borne on the person would keep the wearer from all earthly evils, "and when his soul should be separated from his body it would never go to hell." Another prayer, said to be by "Pope Leo," and which Thiers calls "the most pernicious of all," if carried on the person would protect the owner from all adversity. Besides the prayers said to have been found in the sepulchre of Christ, another was reported to have been discovered in the tomb of the Virgin, which possessed this property, that whoever said it or carried it about him would be delivered from all the ills usually mentioned in connection with talismans, and would see our Lady three times before his death. "The measure of our Lady," before noticed, may perhaps have been that of the sole of her foot, for kissing which an indulgence was believed to have been granted by Pope John XXII., to whom a number of mythical indulgences have been attributed.

(To be continued.)

Old English Pewter.

IV.

ON a former occasion, when dealing with the subject of pewter, we printed in the *Reliquary* the later ordinances of the Company of the Pewterers of York, which were sent to us by Mr. R. C. Hope, F.S.A. The volume which contains these ordinances is a parchment book, now bound together with several leaves of a paper book, and it contains a number of interesting records of the York Pewterers.

* See Thiers, vol. iv., p. 55.

There are also scattered notices concerning the Pewterers' Company in the Minute Books of the City Corporation.

Among the items of information to be gleaned from the Pewterers Book and the Corporation Minute Books is the fact that the company was in possession of a set of brass moulds, which pewterers, free of the company, were entitled to use.

The first reference to the moulds which we have met with occurs in a minute of the Corporation * under the date of the last day of February, 1599, against which is written in the margin: "Rd Cooke pewtherer towchinge the mouldes." The minute itself is as follows:

"And wheras Willm Cooke younger hath compleyned against the Searchers of y^e powtherers for denying him to be fre at ther Mouldes w^{ch} they saye they denye by reason he is not an able workman nether hath tried him self as others formerly have done w^{ch} vse they saie is That euey Workman before he sett vp shall go to one of ther searchers shopps and ther take a pece of the searchers rough worke & work it in the same shoppe, & so try him self to be a sufficient workman. It is therefore nowe agreed that the said Cooke shall do as others formerly have done before he be admyt to be fre to ther mouldes and that done & he found sufficient & hable then to be admitted to the said mouldes." †

This minute, besides its reference to the moulds, is of interest as throwing light on the manner in which pewterers' work was controlled by the searchers.

The next allusion to the moulds occurs in the Pewterers Book itself, under the date of April, 1616, Richard Walker and John Stook being the searchers for that year. It gives a list of the moulds belonging to the Company at the time, in the following terms:

"And all these movldes vnder written dothe belonge the same tyme being eight paire of them new bought by the good men of the trayde and to remaine to the vse of the fremen of the companie for ever payeing ijij^{li} for everie younge man that haith sarvied his apprentishipe to the antiente custom at his first cominge In to this companie. / the names of the movldes

- Inprimis one 7ⁿ charger movld
- It. one 4ⁿ charger movld
- It. one 3ⁿ charger movld
- It. one 2ⁿ dishe movld
- It. one least dvbler movld
- It. one brod border dishe movld
- It. one numovldishe movld
- It. one pound dishe movld
- It. one 3 quarters dish movld
- It. one Banquitin dishe movld
- It. one depe 3ⁿ platter movld
- It. one 2ⁿ halfe depe movld

* Book 32, fo. 77.

† There are some unimportant contractions in the original which have been expanded in print.

It. one 2^h depte (*sic*) movld
 It. one pound and halfe depe movld
 It. one pound depe dishe movld
 It. one 3 quarters dishe dishe (*sic*) movld
 It. one banquitin dishe movld
 It. one great trensher plaite movld
 It. one small trensher plaite movld
 It. one small saucer movld

Geuen by George Lockwood to the whole companie of Pewtherers one greate trencher plaite moulded."

The Pewterers Book also contains a list of the admission of the members of the company, which seems to be fairly complete from March, 1653, the date of the earliest entry, to 1759. The entries are, as a rule, much in the same style as the first, which we give *verbatim*, as follows :

"March 6, 1653. Richard Wroghan hath maid himselfe a free Broather & hath giuen ye Company fouer pounds towards ye Maintaing (*sic*) of ye Moulds."* In 1674 and onwards the sum given seems to have been raised to £7 10s., but all along certain of the members gained their freedom by the payment of three shillings and four pence only (that is, a quarter of a mark). The first entry of this kind is under date of May 6, 1688, when it is recorded as follows :

"Robartt Coulton y^e younger maid him selfe a thre shills & 4 pence Broather before y^e Lord Maior." A similar entry relating to William Postgate in 1691, states that he made himself a three shillings and fourpence brother "before ye Company," and so with others.

On April 20th, 1683, James Secker and Henry Rodwell being on that occasion elected searchers, it is recorded that : "In thatt yeare we obtained by Coars att Law the bennefitt of ye bras Moulds a gainst Mr Thomas Thomlinson for ye benefitt of ye Company of Pewtherers neuer to pay any Rentt. which Bras Moulds is as followeth :

One siuen pound Mould
 One fieve pound Mould
 One fouer pound Mould
 One thre pound depe Mould
 One tow & halfe (*sic*) depe Mould
 One tow pound Mould
 One pound dish Mould
 One Bankitin dish Mould
 One Lardg Biskitt plate Mould
 One Less Biskitt plate Mould."

The following year, April 18th, 1684, there is an entry as follows, signed by all the members of the company, with regard to the manner of using the moulds :

* In 1704, etc., the expression is varied to "towards the Repaying of ye Bras Moulds."

"Memorandum thatt it is a greed by vs of y^e Company of Pewtherers y^e none of vs or any y^e doe belong to y^e said traid doe Imploy ore Cause to be Employed to heatt any of the said Bras Moulds belongin to y^e said traid one y^e Rightt Syed but one the Back Side, Soe y^e y^e Right Syed may be preserved for y^e good & Bennefitt of y^e said Traid, for y^e which if there be any knowne by any Meanes whattsoeuer to heatt y^e said Moulds one the Right Side after the daite heareof shall forfitt 3s 4d for euery time soe doeing ; & for y^e true performance of y^e same we haue hear vnto sett ouer hands

John Harrison	} Searchers.	
William Hutchinson		
James Secker	Joseph Gorwood	Towndrow Poynton
Leonard Terry	Arthur Wharton	W ^m Rodwell
John White	Richard Williamson	John Battison
John Harrison	^{her} Jane J Loftas	W. Hutchinson
Abraham Battison	^{mark} Kath : Hutchinson	Jn ^o Plummer
Rich ^d Chambers	Tho Rodwell	Edw ^d Willson
Ralph R ^L Loftuss	Richard Loftas	Richard Topliff."
John Sanderson	Francis Lucas	
Tho Matterson	Thomas Thursby	
John Pollard		
John Harrison		

These are the chief references to the moulds, and the right of using them, as well as of the manner in which they were to be used. There are a number of references to other matters concerning the proceedings of the Company of Pewterers of York, to which we hope to revert before long. The Pewterers Book also contains lists of Apprentices from 1645 to 1749, and of the Searchers of the company from 1665 to 1735, besides the names of the Members admitted from 1653 to 1759, to which we have already referred.

A good many of the pewter wares made by the York pewterers are still extant, and, as a rule, bear the initial letters of the pewterers' names as their marks. It will, therefore, help towards the identification of the pewterers' work and its date, if we print these lists of their names. On the present occasion we give those of the Apprentices, and at an early date we hope to return to the subject, when we propose to give the other lists of names as well. The admissions of the Apprentices are all recorded in very similar terms to the first.

APPRENTICES.

June 10, 1645. Richard Wroghan, the son of Richard W. of Burdsall, was apprenticed to Mathew Jobson, to dwell with him for 8 years.

Sept. 20, 1642. Robartt Coulton s. of Richard C., app. to John Bogg, 7 years.

April 19, 1647. Henry Hammon, s. of John H., app. to John Hammon, 7 years.

April 1st, 1647. James Williamson, s. of Thomas W., app. to George Clarke, 7 years.

- July 7, 1651. John Harrison, app. to "Mr. John Bradley," 7 years.
 March 25, 1653. Thomas Houldsworth, s. of John H., app. to Thomas Busfeild, 7 years.
 April 5, 1655. William Eastburne, app. to George Peckitt, 7 years.
 June 24, 1656. Phillop Waid, app. to John Hammon, 7 years.
 May 1st, 1756 (*sic*, but an obvious error for 1656). John Busfeild, s. of Thomas B. app. his father, 7 years.
 April 6, 1661. Robartt Smith, app. Henry Hammon, 7 years.
 May 16, 1661. James Loftas, app. Mathew Jobson, 7 years.
 July 1st, 1662. William Rideing, app. Robartt Cowton, 9 years.
 July 1st, 1663. William Hutchinson, app. James Williamson, 7 years.
 June 2, 1663. James Secker, app. Richard Wroghan, 7 years.
 June 15, 1665. Henry Rodwell, app. Thomas Busfeild, 7 years.
 June 20, 1665. William Chambers, app. Richard Wroghan, 7 years.
 May 20, 1666. Michael Wilkinson, app. John Harrison, 7 years.
 January 10, 1667. William Allen, app. John Busfeild, 7 years.
 December 24, 1675. Abraham Battersen, app. Robartt Smith, 7 years.
 May 7, 1677. Richard Williamson, app. to his father, James W., 7 years.
 May 7, 1677. Robartt Coulton, app. to his father, Robartt Coulton, 7 years.
 May 7, 1677. John Harrison, app. to his father, John H., 7 years.
 June 13, 1677. William Rodwell, app. to Henry R., 7 years.
 April 9, 1679. William Postgate, app. James Secker, 7 years.
 November 11, 1680. Ralph Loftas, app. James L., 8 years.
 March 16, 1680. Thomas Houldsworth, app. to his father, Thomas H., 7 years.
 April 23, 1683. George Smith, app. to Emmatt S. (a woman), 7 years.
 July 25, 1684. Robartt Sadler, app. Janne Waid (a woman), 7 years.
 July 15, 1691. Richard Chambers, app. Janne Waid (a woman), 7 years.
 July 15, 1691. John White, app. James Loftas, 7 years.
 May 1st, 1692. Lenard Terry, app. Robartt Sadler, 7 years.
 Oct. 26, 1692. William Metcalfe, app. James Secker, 7 years.
 August 1st, 1697. John Saunderson, app. John Harrison, 7 years.
 August 1st, 1697. Thomas Rodwell, app. James Loftas, 7 years.
 May 1st, 1698. William Hutchinson, app. his father, William H., 7 years.
 July 18, 1699. Francis Lucas, app. to Janne Waid (a woman), 7 years.
 May 1st, 1701. Richard Loftus, app. his father, James L., 7 years.
 May 14, 1700. Thomas Matteson, app. Richard Williamson, 7 years.

- August 22, 1707. James Loftus, app. Richard L., 7 years.
 Feb. 14, 1707-8. Edward Willson, s. of Edward W., app. Leonard Terry, 7 years.
 Ap. 23, 1709. John Pollerd, s. of Elizabeth P., app. John White, 8 years.
 Oct. 1st, 1712. Toundrow Poynton, s. of John P., app. Richard Chambers, 7 years.
 December 21, 1707. John Battison, app. Abraham B., 7 years.
 April 2nd, 1711. Richard Wright, s. of Richard W., app. W^m Hutchinson, 7 years.
 December 25, 1714. George Harrison, s. of John H., 7 years.
 June 24, 1716. Richard Toplif, s. of W^m Toplif, app. John White, 8 years.
 Feb. 6, 1717. Thomas Thursby, s. of Emanuell Thursby, app. Richard Chambers, 8 years.
 August 15, 1718. Christopher Akam, s. of John Akam, app. Leonard Terry, 8 years.
 Sep. 30, 1721. Jn^o Plumer, s. of Antony P., app. Leonard Terry, 7 years.
 Aug. 2, 1725. W^m Sandwith, s. of Ralph S., app. "Mr. Rich^d Chambers," 7 years.
 Jan. 6, 1726. Tho: Bewlay, s. of Isabell Bewlay, app. John Batteson, 7 years.
 Jan. 6, 1726. Tho. Rodwell, s. of Tho. Rodwell, app. to (name omitted, possibly to John B., as above), 7 years.
 Feb. 3, 1726. Benjⁿ White, s. of Benj. W., app. John W., 7 years.
 Jan. 13, 1726. Arthur Wharton. s. of Jn^o W., app. Leonard Terry, 7 years.
 Jan. 28, 1728. William Dalton, s. of John D., app. Mr. Leonard Terry, 7 years.
 March 26, 1731. Tho. fford, s. of W^m fford, app. "Mr. Rich. Chambers," 7 years.
 May 20, 1734. John Falshaw, s. of Christopher F., app. Leonard Terry, 7 years.
 May 11, 1738. Will. Wright, s. of Will. W., "of Thursk, cord-winder," app. William Hutchinson, 7 years.
 July 24, 1741. Jos: Gorood, s. of Benj. Gorwod, of Patringgton, app. "Mr. John Harrison, Pewterer," 7 years.
 Aprill 20, 1749. John Farrell, s. of (omitted), app. to Mr. Jn^o Harrison, 7 years.

In conclusion, we beg to express our obligations to the Deputy Town Clerk of York, Mr. William Giles, for facilities readily and courteously afforded for consulting the city records.

Notes on the Cathedral Churches of Sweden.

BY T. M. FALLOW, M.A., F.S.A.

BEFORE beginning a series of papers giving an account of the various cathedral churches of Sweden, and which, it is hoped, may be afterwards continued, so as to comprise an account of all the cathedral churches of Scandinavia generally, it will be convenient to indicate briefly, what were the civil and ecclesiastical divisions of territory in those countries. Originally, all the Scandinavian sees were subject to the archiepiscopate of Hamburg and Bremen. In 1104, the see of Lund, in Scania, which was then reckoned part of Denmark, was made archiepiscopal, with metropolitan rights over the other Scandinavian sees. About fifty years later, in 1152, the Norwegian sees were detached from the province of Lund, the bishopric of Trondhjem being raised to an archbishopric, with jurisdiction over them. In 1164, the see of Upsala was also made archiepiscopal, with metropolitan rights over the four sees of Linköping, Skara, Strengnäs, and Vesterås; to which, rather later, was added that of Vexjö, as well as the See of Åbo in Finland.

During the later middle ages, the ecclesiastical divisions were generally as follows:

SWEDEN. Archbishopric of Upsala: The province containing the six suffragan sees of (1) Linköping, (2) Skara, (3) Strengnäs, (4) Vesterås, (5) Vexjö, (6) Åbo.

NORWAY. Archbishopric of Trondhjem: The province containing the ten suffragan sees (in Norway) of (1) Bergen, (2) Hamar, (3) Oslo, (4) Stavanger; (in Iceland) (5) Holar, (6) Skaholt, also (7) the bishopric of the Faroe Isles, (8) that of Greenland (1112--1520), and fitfully (9) The Isles (Sodor), and (10) Orkney.

DENMARK. Archbishopric of Lund: The province containing the eight suffragan sees of (in Denmark) (1) Aarhus, (2) Borglum, (3) Odense, (4) Ribe, (5) Roskilde, (6) Viborg, as well as the sees of (7) Slesvig, and (8) Reval (1219--1346).

In 1658, Scania was ceded by Denmark to Sweden, and at the beginning of the present century Norway was taken from Denmark and given to Sweden, while Finland became part of the Russian empire.

It will also be well at the outset, to note some of the changes connected with the status of the cathedral churches, consequent on the Lutheran reformation in Scandinavia. It is pretty well known that the Reformed churches of Scandinavia are, nominally, at any rate, episcopal in constitution. In Denmark and Norway, however, no distinction is now recognised between a cathedral church and a parish church, and if any of the Lutheran bishops happen to have official connection with any of the ancient cathedral churches in those countries, such connection is wholly accidental. In Sweden, on the other hand, a certain connection between the bishop and the cathedral church has been maintained, and there is in each "stift," or diocese, a chapter or consistory comprising the bishop as president, the minister of the congregation worshipping in the cathedral

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— LINKÖPING CATHEDRAL. —
(SOUTH ARCADE OF NAVE, LOOKING S. W.)

(who is usually called the "domprost") as vice-president; and four or five professors as ordinary members. This consistory or chapter exercises jurisdiction within the "stift" or diocese, and has the right of presentation to a large number of parishes in it, but none of the members, except the domprost, are, however, in any sense, ministers of the cathedral church. They have, moreover, no stalls in the choir, neither has the bishop any throne or official seat within it. In nearly every case (including Upsala) the bishop is the parish minister of a congregation and church near the cathedral city.

We now pass to a description of the cathedral churches of the ancient sees of Sweden, taking them in alphabetical order (which, except as regards Lund, was also their ancient order of precedence under the see of Upsala), and beginning, therefore, with Linköping.

LINKÖPING.

The Cathedral Church of St. Peter and St. Paul.

Linköping is pleasantly situated in the midst of a fertile plain on the bank of a small river called the Stång, and a few miles to the south of Lake Roxen. The canal route between Stockholm and Gothenburg passes through the lake, and from it the town of Linköping can be indistinctly discerned in the distance. It may not be out of place to recall here, in passing, that one of the first persons to conceive the idea of connecting the Baltic shores of Sweden with those of the Cattegat by means of a series of canals, joining the lakes; was the last Catholic Bishop of Linköping, the celebrated Hans Brask. Bishop Brask's name is now appropriately borne by one of the steamboats plying along the route.

The central position of the town of Linköping marked it out at an early period as a meeting point in the life of the people of East Gothland, and in the middle of the twelfth century it was chosen as the see of a bishop for that part of Sweden. It was, as may be surmised from this selection, a place of some importance at the time, and it contained a small church dedicated to St. Lawrence, or, as the name is in Swedish, St. Lars.

On returning from the consecration of the cathedral church of Lund, in 1145, Gislo, the third Bishop of Linköping, is said to have determined on building at Linköping a cathedral church of similar grandeur and dignity to that of Lund, which he had just assisted in dedicating to the service of God. Bishop Gislo at once set to work. Traces of what he then began are to be seen in the existing Romanesque portions of the cathedral, and they are said to bear a strong resemblance to portions of the monastic church at Alvastra not far off, which also claims Bishop Gislo as its founder.*

That the church at Linköping, which Bishop Gislo had begun, was

* *Linköpings Domkyrka* af G. Westling, p. 5. The writer takes this opportunity of acknowledging his obligations to Hr. Westling's book for much of the information given in this paper.

in actual progress by the end of the twelfth century, is evident from the fact that his successor, Bishop Kol, ordered that St. Lawrence's church should no longer possess the right of baptism, but should be dependent, in this respect, on the cathedral church. A sufficient portion of Linköping cathedral had been finished by 1219 to allow of the coronation of King Johan Sverkersson taking place within its walls. A few years later (1232), Bishop Bengt, of Linköping, obtained a Brief from Pope Gregory IX. enjoining the clergy of the diocese to assist in the building of the cathedral church, then in progress. In 1245, Pope Innocent IV. also issued a Brief commending the erection of the cathedral church to the alms of the faithful, and two years later the papal legate, William de Sabina, enjoined that a portion of the income of all the parish churches in the diocese should be devoted to the building of the cathedral. In 1251, King Valdemar was crowned in the church by Bishop Lars, who, by the year 1260, had added some forty feet to its length. In succeeding years, the work was gradually forwarded by the civil and ecclesiastical authorities, as well as by the pious devotion of individuals, and by testamentary bequests. About 1390, one Tydekinus or Tydeche was employed on the works then undertaken, but it is not certain on what portion of the building he was engaged.

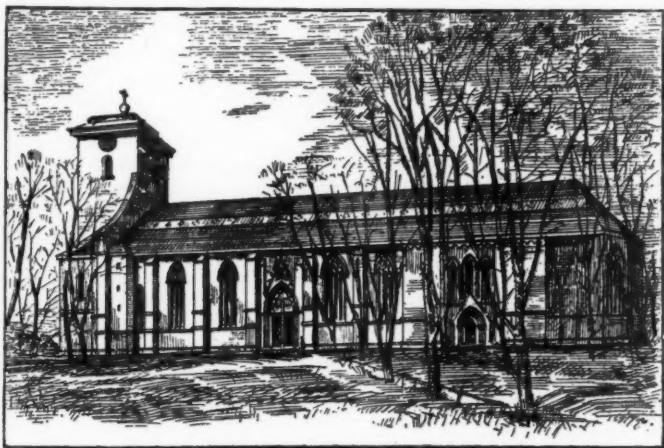
Bishop Knut Bosson, whose long episcopate covered the period from 1391 to 1436, conceived the idea of improving the building by re-erecting the eastern portion, and the foundation was laid of an ambulatory round the new apsidal choir, as also of some chapels beyond. King Eric XIII. assisted the work, as his predecessors had done; but in 1416 the cathedral was struck by lightning and set on fire, and this, together with another fire which occurred a few years later, in 1422, checked the progress of the work. In 1465, Henry Tideman succeeded to the see. He was a great patron of art, and in 1470 he summoned from Cologne a German architect, named Gierlach, to superintend the building operations, which included the erection of the three eastern chapels, the foundations of which had been laid by Bishop Bosson, more than fifty years before. An inscription in the eastern part of the church, now obliterated, but which has been preserved by Dr. Rhyzelius in his learned book, *Episcopocopia*, p. 96, recorded Bishop Tideman's work in the following words:

**Vi Henrik med Guds nådh Biskop i Lynceypung Guds
rena heder byggs diz hus. Anno dñi CIO.OD.LXX.III.
deo gratias.**

That is: We, Henry, by the grace of God; Bishop of Linköping, do build this house to the pure honour of God. Anno Domini 1473. Deo Gratias.*

* Dr. Rhyzelius also states (p. 117) that Bishop Tideman instituted in the cathedral church a service called "Sacrum Auroræ," which "was to be celebrated every morning with music, to the honour of our Saviour Christ and His mother Mary." It is difficult to say what this service can have been.

King Karl Knutson contributed to the building, but want of funds still stood in the way of its full completion. Bishop Tideman gave largely of his own means towards it, as did also the last Catholic bishop, Hans Brask; but the introduction of the reformed religion, early in the sixteenth century, put a stop to the work. Not only was the work stopped, but the building itself was neglected, and its history henceforward, with but slight interruptions, runs a downward course. In 1523 King Gustavus issued a Brief in its behalf, but the poverty of the country compelled him, a year or two later, to appropriate its possessions to the national exchequer. A few years afterwards, in 1546, a fire took place, and it destroyed much of the interior furniture of the church and melted the copper roof which



LINKÖPING CATHEDRAL, FROM THE SOUTH.

(Before the erection of the new tower and spire.)

Bishop Brask had been instrumental in procuring.* It seemed, indeed, as if the church was likely to become a ruin, and had it not been for the interest which King John III. took in it, this misfortune might very probably have been its lot.

Linköping cathedral is built of limestone, and consists of a nave of five bays, with side aisles of equal height with the nave, a crossing between the nave and choir, the latter terminating in an apse. Round the apse the side aisles of the choir have been continued so as to form an ambulatory, or as the Swedes more happily term it, a "kor omgang" (choir circuit). Out of this ambulatory radiate eastwards three chapels, that in the centre being

* The church suffered severely four times from fire, viz., in 1416, 1490, 1546, and 1567.

dedicated to St. Andrew the Apostle, the chapel on the north-east to a local St. Nicholas, and that on the south-east to St. Thomas the Apostle. There are now no transepts, but it is evident that the original plan was to build a Romanesque basilica with transepts, a central and two western towers. The church was begun with that idea, but the plan was changed by subsequent builders, and the crossing between the nave and choir, together with some other indistinct evidences of an intention to build transepts, are all that remain as indications of the original plan. Traces of transepts as originally projected may be observed in the arrangement of the two side chapels north and south of the choir, and in the two low breasting walls which enclose the choir north and south, and which are thought to be remains of side walls, which were to separate it from the transepts. The absence of triforium and clerestory, notwithstanding the very considerable elevation of the vaulting, detracts seriously from the dignity of the church. From that absence the building lacks, both externally as well as within, that structural majesty which many smaller churches having a triforium or clerestory possess, and which it is usual to associate with cathedral, and other of the more important churches. In the centre, attached to the west end of the nave, is a meagre modern tower, from which rises a sharply pointed spire. Both tower and spire are unworthy of the rest of the building, and their sole recommendation is that they can never be mistaken hereafter for old work. Before the addition of the spire there was a low square tower in a pseudo-classical style, the original west end of the cathedral having been taken down in 1748 to admit of the erection of the tower, which was built of the material afforded by the demolition of the old sacristy. The tower and spire are now said to be the highest in Sweden. If they are so, they must exceed the height of the tower, with the obelisk spire added to it by Tessin, at Vesterås cathedral, which have hitherto been accounted the loftiest in the country.*

Swedish architectural styles and periods are rather differently distinguished from one another to those of our own country. In Sweden the earliest style, the Romanesque, prevailed between 1050 and 1220. It was followed by the Transitional style from about 1220 to 1300, and this in turn was followed by what is called in Sweden by the general name of the Gothic style, and which covered a period from about 1300 to 1535. Of course these different styles admit in part of various sub-divisions, and were also subject to the development of local types, but of such there is no need to speak here. Dr. Hans Hildebrand, in his work "*Den Kyrkliga Konsten under Sveriges Medeltid*," alluding to Linköping cathedral, as in part exhibiting an example of the Swedish Transitional style, says as follows: † "After the building of the cathedral had been for some time at a standstill, it was again taken in hand in 1240, and was

* According to *Basdeker* the height of the tower and spire of Vesterås cathedral is 310 feet.

† p. 41.

proceeded with on a remarkably large scale. The greater portion of the nave exhibits characteristics of the Transitional style, with the pointed arch more and more developed, until finally a decidedly Gothic spirit manifests itself. . . . Between the aisles stand the pillars; first a pair of circular, then a pair of octagonal, and then a pair of polygonal [clustered] piers with shafts in the corners, and with foliage having characteristics of the Transitional style on the capitals of the columns, etc. The circular and polygonal piers have fine flowing foliage and also richly moulded bases, round which are benches of hewn stone. . . . Running along the wall is a bench, which supports an arcade, with round arches at the east, and pointed arches at the west; it is suddenly interrupted, which seems to point to a pause in the building. The west end of the edifice is later, but those who built it endeavoured in some degree to adhere to the forms of the previous period. By a careful examination of the design of the windows, preferably those on the north side, one may notice in going from east to west, that the form is gradually altered, and that the wall between two of the windows forms a sort of upright pilaster. . . . In the southern side of the church there is a remarkably fine doorway, the westernmost on the south side, with a high tympanum having sculptured figures, the sides of the door being of several orders. The pointed arch occurs here with ornamentation belonging to the Transitional period, and in general that style prevails; here and there only is there a trace of Gothic, as for example in the foliage of the capitals of the shafts. In consequence of this combination we may fairly venture to assign this doorway to the beginning of the fourteenth or the later years of the previous century."

The interior arrangements of the cathedral have undergone severe handling since the Reformation, and it has been swept clear of most of its former fittings. The effect has been to leave the architectural features standing out in bold prominence. In consequence of this the church has within an empty and cold aspect, which is not relieved by the white colour of the pulpit, or of the large statues above, and on either side of the altar.

Before the changes which were made in 1812-13, a screen stretched from the pillar to which the pulpit is now fixed, to the corresponding pillar on the south side, and there was an inner screen between the two next pillars to the east which bear the choir arch. This latter screen was a work of Bishop Tideman, and bore a shield of his arms. Between these two screens there were parclozes, north and south, and within the square enclosure so formed, several of the Lutheran bishops lie buried, including the learned Dr. Rhyzelius, who died in 1761. The pulpit dates from the middle of last century. It was the work of a Swedish sculptor, Nils Österbom. The scenes sculptured on it represent Scriptural events, such as the Fall, Abraham in the plain of Mamre, Jacob's Dream, the Visitation of St. Mary, and others, and although the pulpit scarcely harmonizes in design with its surroundings, it is nevertheless a fairly good specimen of Swedish work of its date. Originally a figure of Hercules crowned

the canopy, but this was felt to be out of place in a church, and it was removed in 1832. Unfortunately its place was taken by a lotus flower, scarcely less inappropriate as being the emblem of the Egyptian Isis.

Above the altar there is a colossal figure of our Lord with a chalice in His right hand. This figure was the work of the Swedish

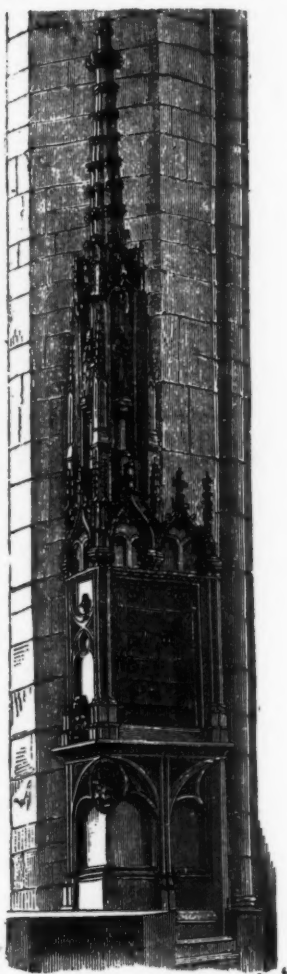


LINKÖPING CATHEDRAL, THE INTERIOR, LOOKING EAST.

(From a photograph by P. J. Bergh, Linköping.)

artist Byström, in 1832, but it is in no respect a satisfactory production. On either side are figures by the same sculptor, representing Faith, Hope, and Charity, for which the late Queen of Sweden, with her four sons, the late and present King, and their brothers sat. Originally a very fine painted triptych, or altar-piece, was placed above the altar. It is now preserved in the south aisle of the choir, having been removed, as it was said to darken the church. It was

painted by a Flemish artist, Martin Hemskerk, and was intended for a Russian church at Novgorod, to which it was to have been given by a bishop whose portrait is introduced in one of the panels. The central upper panel contains a picture of the Crucifixion, and below is our Lord bearing His Cross. On the inside of the door, on the gospel side, is in the upper panel the showing of our Lord to the people—the "Ecce Homo"—and below is the Scourging. On the inside of the other door, in the lower panel, is the Mocking of our Lord, and in the upper panel the Resurrection. The outside of the doors have the Nativity, and the Institution of the Eucharist, as well as two scenes from the martyrdom of St. Lawrence at Rome. The pictures are executed with much life and vigour, almost too much so, perhaps, to produce the repose necessary for a devotional effect. The ship which was bearing this beautiful work of art towards its destination in Russia was wrecked on the coast of East Gothland. The triptych was bought by King John III. for twelve hundred "tunnor" of wheat, and by him was given to Linköping cathedral. Attached to one of the eastern pillars of the choir, on the north side of the altar, is a very fine Sacrament House of stone. Dr. Hans Hildebrand says of it—"A remarkably beautiful aumbry of this kind (*i.e.*, Sacrament Houses) occurs in Linköping cathedral, and belongs, like the whole of the choir, to the end of the fifteenth, or to quite the beginning of the following century. The whole is a good example of the Gothic style. In the same choir there is another aumbry in the form of a fortified tower, with battlements, between which, guards, armed with stones and crossbows, are looking out."*



LINKÖPING CATHEDRAL,
THE SACRAMENT HOUSE.†

* *Den Kyrkliga Konsten*, p. 116.

† We are indebted to the kindness of Dr. Hildebrand for the use of this block.

Passing eastward along the southern side of the ambulatory a doorway may be seen which originally led to the sacristy. This is now blocked up, the sacristy having been demolished in the middle of the last century to furnish material for the building of the tower. Further to the east is the chapel of St. Thomas ; in this lies buried, beneath a fine monument, Thure Bjelke, one of the victims of the Linköping "Bloodbath" in 1600. The next chapel, that in the



LINKÖPING CATHEDRAL, THE BRONZE FONT.

(From a photograph by P. J. Bergh, Linköping.)

centre, is dedicated to St. Andrew, and is now used as a chapel for baptism. In it is placed a very fine and notable bronze font of the fourteenth century. The bowl, which alone is of bronze, rests on a base or stem of stone. It is octagonal in shape, and on three sides are figures in relief of the twelve apostles in couples, with their emblems. On one of the remaining sides is a representation of the

Baptism of our Lord, and on the opposite corresponding side the Coronation of the Blessed Virgin. Bronze founts of this kind are more or less common in Scandinavia, and they may, perhaps, be said to correspond to some extent to the leaden founts which are found here and there in England and France. There is one belonging to Strengnäs cathedral church, and another at Munktorp parish church in Westmanland. Major Heales has given an illustration of a fine bronze fount of late date at Sleswig, and he enumerates others at Haderslev, Flensborg, Roskilde, Ribe, and Aarhus in Denmark. This list could easily be extended. Dr. Hildebrand says* that in the diocese of Vesterås it was not uncommon at the close of the Middle Ages for founts to be made of copper in the form of cauldrons; one such, now in the Swedish National Museum, having indeed been used for some time as a cooking pot in a Swedish parsonage. We, in England, are, unfortunately, too familiar with the desecration of founts as flower pots, to say much about this Lutheran minister who cooked his dinner in his fount.†

In the east wall of St. Andrew's Chapel there is a small stone slab to the memory of the German architect, Gierlach, who built the chapel in the fifteenth century. It represents a man kneeling before the figure of St. Peter, the patron saint of the cathedral, and is inscribed: **Magister Gierlac de Colonia fecit istam capellam. orate pro eo.** Two large oval oil paintings, by the Swedish painter, Ehrenstrahl (1629—1698), are also hung on the walls of the chapel. One picture represents the Sermon on the Mount, and the other Moses and Joshua. To the west of the font is the grave of the learned Eric Benzeliuss, Lutheran Bishop over Linköping stift from 1731—1742. In the latter year he was promoted to be archbishop of the Swedish Church, but he died before entering on the duties of that office.

The north-east chapel is dedicated to a local St. Nicholas Hermann, who was bishop of Linköping from 1374 to 1391, when he died. He was canonised in 1520. In this chapel is his grave. The stone was taken up from the floor in 1864, and was set against the wall for better protection. It represents St. Nicholas of Linköping, vested, and with mitre and crosier. In the upper corners are angels, who bear a couple of scrolls. On one of the scrolls are the words: "Euge serve bone;" and on the other: "Intra in gaudium d[omini]." Round the edge of the stone are, in contracted lettering, four hexameters as follow:

"Hic osgotorum presul Nicholaus humatus;
Mens pia, vas morum, celesti docmate gratus;
Annam, Birghitam sollempniter hystoriauit;
Ansgarii vitam celebrique stilo decorauit."

* *Den Kyrkliga Konsten*, p. 136.

† Only in the next parish to that in which the writer lives, a fine Norman fount of some peculiarity of design does duty as a flower pot in the vicarage garden, and this, moreover, under the eyes of the archdeacon, who lives close by, and was himself for some years vicar of the parish.

In 1523 Bishop Brask engaged Andreas Jonsson of Skenninge to build an organ, which was placed in this chapel, but of which, of course, nothing now remains. The present organ, which is placed under the tower at the west end of the church, was build in 1887, by a Swedish organ builder of note, named Elfström, and contains twenty-eight stops. Passing from St. Nicholas's chapel down the north aisle of the church, two side altars may be seen, which escaped demolition at the Reformation. Although commonly preserved in Lutheran churches in Germany, most of the side altars in Sweden have been demolished, and the existence of those at Linköping is noteworthy. In the opposite south aisle, near the large doorway, some indistinct traces of wall paintings can be detected. There are also oil paintings of Martin Luther and Melancthon, and the monotony of the otherwise plain side walls is relieved by a number of memorial shields of arms, which are fixed against them. Internally the cathedral exhibits a warning of the mischief wrought by drastic "restoration," but in spite of this misfortune, it is architecturally a building of considerable beauty and interest; and it contains several notable objects which have escaped the hands of the restorer, and some of which have been briefly mentioned in this account of the church. Its size is considerable for Sweden, and it is, after Upsala cathedral, the largest church in the country: measuring, according to *Baedeker*, 320 feet from east to west. It fails just where most other Swedish churches excel, namely, in having been swept clear of most of the medieval articles and furniture which it formerly possessed, and which, as a rule, lend such a charm to the interior of most churches in Sweden; but with all its losses, Linköping cathedral is a building of high interest and considerable beauty, and well merits the pride which the people of Sweden take in it.

Testamenta Antiqua.

II.

Thomas Overay, Precentor of Wells (1472-1493).

BY THE REV. F. W. WEAVER, M.A.

THOMAS OVERAY was baptized, as he tells us in his will, in the parish church of Bradley, which is a few miles south of Grimsby, in the county of Lincoln, and I am told by Mr. Alfred Gibbons, the Editor of "*Early Lincoln Wills*" and other valuable works relating to that county, that the name occurs at the beginning of the Register of Great Grimsby, which commences in 1538.

The name was also known in other parts of the county, for Mr. Gibbons has kindly sent me a note to the effect that the names of

William and Alice Overay, of Coningsby, occur in the Index of Wills at Lincoln, 1520-31.

As to the derivation of the name, I suggest that it is a contraction of the words "Over-the-way." In Lichfield Wills under date 1565 we find the name "Cecil Overthway," and in an Exchequer Lay Subsidy for Somerset (1327) such names as "Boveway," for Above-way; "Annowardetoun," for And-now-hard-the-town; "Johannes in the lane"; "Bynethelive," for Beneath-the-cliff; "Benethweye," for Beneath-way; "Bithewalle," are of frequent occurrence.

I suppose that the Augustinian Priory of St. Mary Overay in Southwark was originally St. Mary Over-the-way. In Overay's will we find Richard "Bythesee" as one of the legatees. We cannot give the exact date of Overay's birth. The first time we hear of him is in 1449, when he was Fellow of All Souls' College, Oxford. In 1450 he was instituted to the Rectory of Cheddon, in Somerset, and we shall not be far wrong in asserting that he was born between 1420 and 1425. This would make him about seventy at the time of his death, which occurred in 1493.

It is not difficult to understand how his connection with Somerset began. From 1453-5 he was Principal of Deep Hall [*Aula Profunda*] in Oxford, and one of his immediate predecessors in this office was Robert Stillington, afterwards Bishop of Bath and Wells.

Robert Stillington was Principal in 1442 (at which time Overay would be an undergraduate). He became canon of Wells in 1445, chancellor in 1447, archdeacon of Taunton in 1450, and was consecrated Bishop of Bath and Wells, May 16th, 1465-6. He was a great favourite with Edward IV., was Keeper of the Privy Seal in 1461, and Lord High Chancellor from 1468-73. After the Battle of Stoke in 1487, he was accused of helping Lambert Simnel, and was imprisoned at Windsor till his death, which occurred in 1491, but he held the see till his death, his Episcopal duties being performed by the Suffragan Bishops of Tenos, Ross, and Enaghduene. He was the great patron of Overay (who, in his will, desires to be buried near the bishop), and so "Deep Hall" gave two of its principals to our diocese. Anthony Wood tells us exactly where this Hall was.

"Going from thence into the limitts of S. Marie's Parish, wee come to Deep Hall, *Aula Profunda*, the very next tenement to University College on the west side thereof."

This Hall had been given to Oseney Abbey by one Simon Balehorne (an inhabitant of Oxford) in the reign of Henry III.

When once established in the diocese of Bath and Wells, Overay's preferment was rapid; and, in accordance with the custom of the times, he held several benefices at the same time. In 1459 his old friend, Robert Stillington, being then archdeacon of Taunton, presented him to the vicarage of Milverton, and in 1471 the same patron, having in the meantime become Bishop of Bath and Wells, collated him to the precentorship of the cathedral. At the time of his collation, he was canon of Wells and prebendary of Compton Dundon, and had for a few months held the office of chancellor of the cathedral.

At the time of his death, which occurred between July 18th and August 10th, 1493, he held four pieces of preferment in the diocese, namely, the vicarage of Congresbury, the rectory of Westmonkton, the prebendal stall of Compton Dundon, and the precentorship of the Cathedral. In this last office he was succeeded on November 2nd, 1493, by William Warham, afterwards Archbishop of Canterbury.

It will be observed that in his will he leaves bequests to each of the parishes with which he was officially connected, not forgetting Wick St. Lawrence, which was a chapelry attached to Congresbury. As precentor he was patron of the living of Pilton, Somerset, and that church still bears traces of his restoring hand.

The Rev. T. S. Holmes, in the Proceedings of the Somerset Archæological Society (Vol. xxxiv. I. 64), thus writes: "The name of Overay in the shield at the extremity of the eastern gable of the chancel at Pilton seems to prove that he, who was Precentor of Wells (1471-93), is to be credited with the raising of the chancel roof and the windows of the chancel. A beautiful bit of glass in the south-east window of the chancel represents Overay at a faldstool."

We append a list of important dates in the life of Thomas Overay which help to illustrate his will.

DATES IN THE LIFE OF THOMAS OVERAY.

- 1449. Fellow of All Souls' College, Oxford.
- 1450, June 16. Rector of Cheddon.
- 1450-1, January 23. Supplicates for B. C. L. (Oxon).
- 1453-5 Principal of Deep Hall.
- 1459, June 15. Rector of Stawleigh.
- 1459-60, January 8. Vicar of Milverton.
- 1465, December 23. Vicar of Wellington.
- 1467-8, February 13. Rector of Badgworth.
- 1470, October 4. Vicar of Clevedon.
- 1470, September 22. As Prebendary of Compton Dundon presents to that vicarage.
- 1479, June 13. Vicar of Congresbury.
- 1471. Chancellor of Wells.
- 1471-2, February 19. Precentor of Wells.
- 1471-2, March 12. Rector of Westmonkton.
- 1493, July 18. Makes his will.
- 1493, August 10. Thomas Colson collated to the stall of Compton Dundon "per mortem Thome Overay."
- 1493, November 5. Will proved at Lambeth.

Authorities.

- Bishop Fox's *Register* (edited by Chisholm-Batten).
- Reg. Univ. Oxon* (Boase).
- Wood's *City of Oxford* (Clark).
- Somerset Incumbents*.
- Proceedings of the Somerset Archæological Society*.
- Somerset Record Society*, Vol. III.

Testamentum Magistri Thome Overey.

[P.C.C. 4 Vox.]

Decimo octavo die mensis Julii 1493 Ego Thomas Overey de Wellia clericus et precentor ecclesie Cath. Wellen. Lego corpus meum sepeliendum in nova capella B.M. juxta claustrum ecclesie Cath. predicte ante ostium introitus in cancellum dicte capelle retro sepulturam bone memorie domini mei Roberti nuper Bathon. Et Wellen. Episcopi.

Item do fabrice ecclesie Cath. S. Andree Wellen. xls; fabrice ecclesiarum de Westmonkton, Pylton, Congaresbury, Sancti Laurencii de Wyke, Compton Dunden, cuilibet xxs. Item do Roberto Overay fratri meo unam togam de Muster de Vylers* penulatam cum Salabyr† Grey et 66s. 8d.

Item lego Alianore Sydenham sorori mee unam togam talarem crymysen et 40s.

Item pro maritagio Johanne et Alicie filiarum Johannis Sydenham et prefate Alianore uxoris sue 10 marks.

Item Petro Overey fratri meo 40s.

Item Roberto Overay consanguineo meo seniori 100s.

Item Roberto Overay consanguineo meo juniori 100s. et unam peciam argenteam.

Item lego Isabelle uxori ejusdem 20s et unam togam talarem de scarlett penulatam cum popilfurr.‡

Item lego domino Ricardo Mader§ de Monkton unam togam talarem de Musterdevilers cum capicio suo.

Item ecclesie parochiali de Laceby|| unum osculatorium anglice a *paxbrede* ad valorem 20s.

Item domino Johanni Algar¶ de Congaresbury aliam togam talarem de Musterdevilers cum capicio suo.

Item ecclesie parochiali de Bradeley ubi baptizatus fuera aliud osculatorium valoris 20s.

Item Magistro Thome Wade** meam togam roseti coloris quam nuper habui de Elizabeth Symmys de Monkton.

* This word is sometimes corrupted into "mustard-devils"! It is grey cloth made at Montevilliers in Normandy (see Glossary to *Fifty Earliest English Wills* E.E.T.S.) Some say that muster=minster.

† *i.e.* Calabyr grey: fringed (penulatam) with Calabrian badger fur: grey being a regular word for a badger (see Skeat).

‡ Popelere is given in the *Promptorium* as meaning a shoveler, *i.e.*, the shoveler duck, so that popilfurr is akin to eider down; "fringed with duck down." Another instance of this very rare word is to be met with in Rogers' *Agriculture and Prices* I. v. p. 122. "The garment was trimmed with fur. . . various, as miniver, bug eye, *popul* and stanling."

§ R. Mader was Overay's curate at Westmonkton. He was afterwards Vicar of Pitminster, and died in 1509. (*Somerset Incumbents*, 419.)

|| Laceby is a parish near Great Grimsby.

¶ J. Algar was Overay's curate at Congresbury. He was Rector of Christon in 1488. He was subsequently Vicar of Lydiard Episcopi and Rector of West Bagborough (*Somerset Incumbents*, 63, 312, 394).

** In 1478 T. Wade was Vicar of Berrow, and in 1483 resigned the benefice of Curry Rivel (*Somerset Incumbents*, 25, 352).

Item Thome Gryffyth servienti meo 20s.; Johanni Cowper, 26s.; David Panter, 20s.; Rogero Pomefeld, 20s.; Johanni Evan, 20s.; Ricardo Kymber, 20s.; Ricardo Bythesee, 20s.

Item lego Johanni Benne* puero meo pro exhibitione sua ad scholas 20s. et volo quod idem Johannes procedat ad gradum sacerdotii et tunc habeat unum de portiforiis† meis peioribus ad electionem suam.

Item Alicie Dent cognate mee ad maritagium suum 40s.

Item Magistro Ricardo Nykke‡ unum craterem argenteum *downeced*§ cum coopertorio vocatum a *Riding Cupp*.

Item uxori Thome Gryffyth meum claudum viridem.

Item Isabelle Overey meum lectum in magna camera cum omni apparatu ejusdem.

Item volo quod executores mei vendant meum optimum ciphum de lapide serpentino deauratum et de parte precii illius provenientis habeant et sustinent unum capellanum idoneum per triennium post obitum meum oraturum et divina celebraturum pro anima mea, animabusque dominorum meorum Roberti Stillyngton nuper Bathon. et Wellen. et Johannis Valence|| Tinensis Episcoporum et omnium fidelium defunctorum.

Residuum vero omnium bonorum meorum do et committo discretioni executorum meorum quos ordino venerabilem virum Magistrum Ricardum Nykk, Thomam Wade clericum, Robertum Overay fratrem meum, Johannem Sydenham de Wyvelescombe, Robertum Overay, seniore, et Robertum Overay, juniorem, cognatos meos.

Hiis testibus—domino Ricardo Deke capellano, Johanne Cowper¶ et Roberto Boughe et aliis.

Probatum fuit suprascriptum testamentum apud Lamethith quinto die mensis Novembris, 1493.

* The family of Bene or Beny was well known at Clevedon and its neighbourhood. Overay at one time held the Vicarage of Clevedon.

† Portiforium, a breviary.

‡ Vicar-General of the See of Bath and Wells during the Episcopate of Richard Fox, 1492-4; afterwards Bishop of Norwich (1501-36).

§ *i.e.*, Indented or pricked with a sharp pointed instrument, a method of ornamenting plate used by the Moors in letters or shapes of flowers (*Testamenta Vetusta* I. xxxii.).

|| Suffragan of Wells, 1459-79 (*Registrum Sac. Angl.*, p. 146). His surname was unknown until this will was found.

¶ There was a Vicar of Pilton of this name; he was instituted in 1461, and resigned in 1468 (*Somerset Incumbents*, p. 165).

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

Injunctions issued by Archbishop Rotherham, 1489, to the Prioress and Convent of Nun Appleton.

THE Priory of Nun Appleton, in the parish of Bolton Percy, stood on the north bank of the Wharfe, about nine miles south of York. A nunnery was founded here in the latter part of the reign of Stephen, by Alice St. Quintin, subjected to the Cistercian rule. The place became famous in later times as the home of Lord Fairfax, the Parliamentary general. It is now the seat of Sir Frederick Milner, Bart., M.P.

In the Archbishops' Registers at York are entered a great number of injunctions issued to different religious houses in the diocese, many of them far excelling in interest the one printed below, but which has the advantage of being given in English. The Archbishop states that "these injunctions and most wholesome warnings had been composed in English so as to be more speedily and thoroughly understood by the nuns, to the relief of their souls, the observance of their religion, and the wholesome government of their house." The injunctions reveal the existence of no very serious infractions of the monastic rule. Visiting the alehouse is the worst. Most of the injunctions are directed against keeping too much company, caused, no doubt, by the proximity of York. The waterside, against which the Archbishop warns them, was, no doubt, a very favourite resort, as the river Wharfe runs close by into the Ouse, which in those days formed one of the chief thoroughfares between York and Selby and Hull, and from its banks the nuns would see their friends and relatives passing by.

The injunction against having meals in their chambers instead of the frater points to a certain slackness of discipline. The corrodies the convent was warned against selling, were grants of food and clothes and sometimes lodging, which, to a great extent, took the place of our modern annuities. As only food and drink are mentioned, it is probable that in this case they included nothing more. The necessity of the sanction of the Archbishop's Vicar-General to any grant seems to show that the corrodies had been improvidently granted, and on terms unfavourable to the convent. In the Rievaulx Chartulary (*Surtees Soc.* lxxxiii., p. 349), will be found a very good example of what a corrody usually consisted, with the addition in that case of pasture for a cow and a load of wood and turf.

The *perhedinautes*, more correctly *perhendinautes*, were boarders

taken in by the nuns. To prevent gossip and scandal, they were permitted only to receive children or old people.

W. BROWN.

Arncliffe Hall, Yorkshire.

first and principally we commaunde and injoyne, yat divine service and ye rewles of your religion be observed and kept accordyng to your ordour, yat ye be professed to.

Item yat ye cloistre dores be shett and sparn in wyntre at vij, and in somer at viij of the clok at nyght, and ye keys nyghtly to be delyvered to you Prioressse, and ye aftir ye said houres suffre no persone to come in or forth w^{out} a cause resonable.

Item yat ye Prioressse suffre no man loge undir the dortir, nor oon the baksede, but if hit be such sad persones by whome your howse may be holpyne and socured w^{out} slaundir or suspicion.

Item yat ye Prioressse and all your sistirs loge nyghtly in ye dortour, savyng if ye or your sisters be seke or deseased, yen ye or yei so seke or deseased to kepe a chambre.

Item yat noon of your sistirs use ye ale house nor ye watirside, wher concurse of straungers dayly resortes.

Item yat none of your sistirs have yeir service of mete and drynke to yer chambre, but kepe ye ffrater and ye hall accordyng to your religion, except any of yaim be seke.

Item yat none of your sistirs bring in, receyve, or take any laie man, religiose, or secular into yer chambre or any secrete place, daye or nyght, nor w^t yaim in such private places to commyne, ete, or drynke, w^{out} lycence of you Prioressse.

Item yat ye Prioressse lycence none of your sistirs to go pilgremage or viset yer frendes w^{oute} a grete cause, and yen such a sistir so lycencyate by you to have w^t her oon of ye moste sadd and well disposid sistirs to she come home agayne.

Item yat ye graunte or sell no corrodies nor lyveres of brede, nor ale, nor oyer vitell, to any person or persones from hensforward w^{out} yauctorite and speciall lycynce of us or our Vicar generall.

Item yat ye se such servauntes as longeth to your place come in to mete and drinke, and not to have yer lyveres of brede and ale out-wardes, but if ye thynk hit necessarye and for the welthe of your house.

Item yat ye take no perhedinauntes or sogerners into your place from hensforward, but if yei be children or ellis old persones, by which availle biliklyhod may growe to your place (*Reg. Rotherham I.*, fo. 245).

Old Swedish Ball-Marks and Goldsmiths.

IN *Meddelanden från Sveriges Slöjdföreningen* for the year 1884,* pp. 55-57, there is a paper by Dr. Ludvig Looström on the old church

* *i.e.*, "Communication from the Swedish Industrial Art Society."

plate of Stockholm,* to which we hope to refer again. In an introduction to his paper Dr. Looström deals *inter alia* with the subject of old Stockholm and Swedish hall-marks. The subject is one of interest and (as a good deal of Swedish plate of the seventeenth century has of late years found its way into English collections) of importance too. We think we shall not be doing amiss by printing a translation of that portion of Dr. Looström's paper, which touches on the Swedish goldsmiths, and the marks in use. Dr. Looström says as follows:

"Already by the State Code of 1473 goldsmiths had been forbidden to dwell elsewhere than in towns. The older ordinances lay very great stress on the silver standard being correct; melting down the coin of the realm is also forbidden with stringent emphasis: he who 'does it shall be burned without mercy' [han schal brennas utan mijskund]. Mention of a mark is first made in Sten Sture's ordinance of 1485 'that each and every goldsmith from this day is to set his mark upon work he does in the future, upon which he can set a mark, so that each and every work of his may be the better searched and dealt with, if there is any fraud or deceit found to be wrought in it.' In the Brief of the Senate (Riksråd) of 1489 complaint was, however, made respecting the goldsmiths that the silver continued to be alloyed with far too much copper, so that the masters of the mint, and many goldsmiths who were honest in their work, were at a great disadvantage, and, therefore, the piece of work (gärning) which was not marked is ordered to be broken. This injunction was renewed at a later period in Gustavus Vasa's ordinance of 1529 and in King Sigismund's of 1594. The use of the arms of the town was first enjoined in 1596, and then 'on every piece which weighs two lod† or more.' Besides this the Goldsmith's Company was incorporated afresh in 1622, and the old privileges confirmed by Charles X. in 1654, and Charles XI. in 1677. In Frederick I.'s ordinance of 1752 it was further declared that all work which should be afterwards manufactured of gold, silver, or pewter (tenn) was to be signed with 'our control-mark (controll-stämpel), which is composed of three crowns. However, this appointed marking is not to apply except to gold, silver, and pewter work which is hereafter manufactured, so that all which has been previously made is exempted therefrom.' Each and every worker in gold and silver was further charged to deliver in two impressions of his usual mark to the magistrate over him, which mark was not to be changed without special permission. Finally it was ordered in a Notification of the Board of Trade (Kommersekollegiet) of May 29th, 1758, that silver was also to be marked with a date-letter (årsbokstaf), which began with the following year, 1759. Already, before then, a similar fixing of date had been used, but each town had then its own particular date-letter, so that a great deal of confusion had arisen. The Board judged it necessary,

* Dr. Looström enumerates four pre-Reformation chalices in his list of Stockholm Church Plate.

† A Swedish lod was equal to about half an ounce (Troy).

therefore, to order that from and with 1759, one and the same date-letter should be used and employed throughout the entire kingdom, viz. :—the Roman A for gold and silver, and the so-called Swedish *Å* for pewter. In addition, the proper persons who conducted the marking in the towns were emphatically commanded not to allow any work to receive the control-mark, before it had been signed with the town mark, the maker's mark [*literally*, the master's mark], as well as the date-letter. Thus, the letter A was at once struck on the silver made in 1759; B indicates 1760; C, 1761, and so forth. The last letter which was used was Z, which as the control-alphabet only reckoned twenty-four letters, represented 1782. The following year, 1783, a second series began with A², B², C², and so forth; and, in 1807 a third with A³. If these injunctions had been followed, all Swedish plate after 1485 ought to bear the maker's mark, from which much assistance would be obtained in settling the place of manufacture. In practice, however, things are very different; even the ordinance mentioned last has not been always observed. In particular, the very marking which ought to be the existing law is found to be defective in the first decade."

Dr. Looström also mentions and identifies the following Stockholm goldsmiths:

Peter Örh, 1678.

H.M., Henrik Möller, free 1645.

M.B., Michel Böcke, free Oct. 9th, 1631. Latest date 1658.

N.B. Nicolaus Breijman, free 1670.

P.B. Peter Andersson Berendtz, free 1682.

A.M. Either Anders Månsson, who was a member of the Goldsmiths Company in 1647, and alive in 1673; or Abraham Meijtens, free 1683.

G.S. (1690-1734), Gregory Schick.

J.B. Probably Johan Bengtsson, free 1676.

During the last century the more prominent goldsmiths were:

Peter Henning, 1701-1726.

Jakob Horleman *c.* 1714.

Johan Starin, *c.* 1737—*c.* 1761.

Jonas Thomasson-Ronander, free 1740.

Peter A^kerman, free 1744.

P. Lund.

I. Sauter.

— Eneroth.

L. Boye.

P. Zethelius.

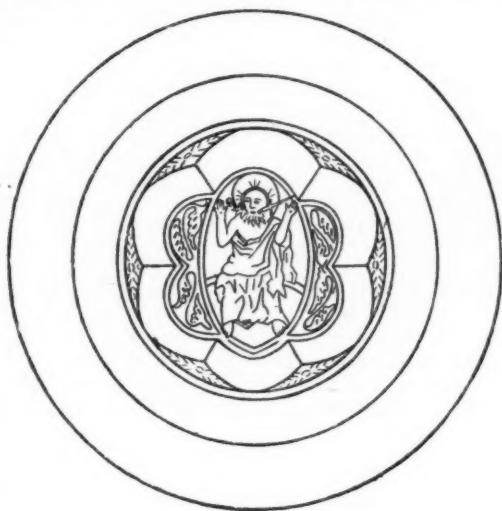
Gustaf Stafhell.

The last-named was a goldsmith of considerable note, and one of the first to work in the *rococo* style. He was free 9th July, 1744. As far as can be inferred from the marks mentioned by Dr. Looström, as existing on the church plate of Stockholm, the mark of a crown is found, at first, in conjunction with the maker's mark. These two marks occur together in the middle of the seventeenth century. Towards its close the crown seems to have given way to a

shield with the arms of Stockholm, and later still another shield of the arms of Sweden was added; this latter mark being, no doubt, the "control mark" enjoined in 1752. Some cycles of date-letters can also be made out. An alphabet of twenty-four Roman capitals began with A in 1698, and a second alphabet, also apparently of Roman capitals, began in 1713. In 1737, a third alphabet, this time of a small black-letter type began, and was continued until a new alphabet was originated, with Roman capitals once more, in 1759. The subsequent cycles are mentioned above in the extract quoted from Dr. Looström's paper.

On a Medieval Paten at Munktorp.

IN connection with the subject of Swedish plate, we may perhaps conveniently draw attention here, in passing, to an interesting variation from what we are accustomed to meet with in England, in the arrangement of the central device in medieval patens.



MEDIEVAL PATEN AT MUNKTORP, SWEDEN.

About a hundred patens of pre-Reformation date have, up to the present time, been unearthed in England. The greater number of these have a double depression, the first of which is circular, and the second sexfoil in outline, the spandrels being, as a rule, filled with a rayed leaf-work device. Within a circle, in the centre of the paten, is a sacred device, usually the Vernicle or Face of our Lord, and

sometimes the Manus Dei, or the Agnus Dei, or the letters ih̄t or ih̄s; but always within a circular space in the centre.* As a rule, the rest of the field of the paten is left plain; but in a few instances of more highly ornate vessels, the field is filled by flames and rays of glory, which radiate from the circle in the centre.

We have taken the liberty of copying, on a reduced scale, from the *A'rsskrift* of the *Westmanlands Fornminnesförening* II., p. 68, a picture of a late medieval paten at Munktorp church, in Westmanland, Sweden. It introduces to us a different method of arranging the central device, which in this case is that of the Majesty, or Doom; and which, it will be seen, is contained within an oval, or vesica-shaped space, the rest of the field of the paten being filled with foliage. This arrangement, which looks so peculiar to an English eye is, Dr. Hildebrand informs us, not uncommon in Sweden. Indeed, among the plate at the Riddarholm church in Stockholm, catalogued by Dr. Looström in the paper already alluded to, in the *Medelanden från Svenska Slöjdföreningen* for 1884, p. 76, is a gilt paten of the beginning of the sixteenth century, which he describes as follows: "In the middle is engraved the Saviour sitting upon the rainbow, with His feet on the ground, and with a sceptre in His left hand, within an oval space, and surrounded by the symbols of the four evangelists and foliage."†

The general similarity of the Munktorp paten to a late English medieval paten is so close, that it makes the difference of the arrangement of the central device all the more striking; and we believe that it will not be without interest to those antiquaries who study the subject of church plate, to have their attention drawn to it. On a future occasion we hope to return to the subject of ancient Swedish ecclesiastical plate, and deal with it more at length.

A Fragment of Verse found in the Binding of an old Book.

LITERARY treasures are from time to time found on portions of vellum or paper, which were recklessly used by the early book-binders, inside the covers of books. Much valuable matter was destroyed in this way.

There is a book in Lord Kenyon's Library entitled "*Homiliarum Judoci Clichtouei Neoportuën. Doctoris Theologi & Canonici Carnotensis,*" which was published at Cologne "*ex Officina Eucharij Ceruicorni,*" A.D., 1541. Its printer's mark is two boys bearing a shield charged with three crowns on a chief. Bound inside its cover are two sheets of black letter verses, printed on rough cotton paper,

* There is a single exception to this in a paten at Gissing in Norfolk, where the central device (vernicle) is by itself with no surrounding circle. A very few patens are quite plain and without a central device at all, but they are not more than five or six in number.

† This paten, with its chalice, is now deposited in the National Historical Museum at Stockholm.

bearing the watermark of a six-pointed star surmounted by a crown.
They probably formed part of an early Primer, and are as follows :

For Tuesdaye

Good Company is so grete vertue
It maketh shrewes to become gracyous
Whan they take labour themself for to [?]
From theyr folly and fautes defamous
And eke euyll company is so contagious
That it corrupteth good Inclynacyon
It is so wonder vyolent & venemous
It putteth prynces in poynt of perdycon
[?] be called a blyndnesse ryghte bestlye
[?] men in synne dare pertly perseuere
[?] pere fortune, nor for aduersytye
[?] euyll state lyketh not to stere
[? — d] in synne, they make but mery chere
[?] the contrare. Juste men w^t grete constaūce
[?] me the lyght of grace ay shyneth clere
[?] in sure state, but vycyous varyaūce

And ryght as men febllyd thugh laboure
Or that in batayll consumed haue theyr bloode
Thugh mete & drynke restoreth theyr nature
Resumynge theyr corage, and eke fortitude
So by resemblaunce, and a symylytude
In spyrytuall batayll and temptacyon
Men may wynde vycorye by the consuetude
Of vertuous werkes and Inwarde deuocyon

But now allas in lacke of Innocence
And of good lyf as it apperyth playne
To get deuocyon dasyd is our dylygence
In euery state it semeth in certayne
Of temporall profyte whiche is nere prophayne
The blundred besynes, and syne our carnall lust
Of heuenly Influence, Infecteth the fontayne
And of deuocyon maketh us lose the gust

Wolde God ye nobles wolde kepe with dylygence
Of good consyence the moost preycous depose
Of heuenly tresours hyghest of excellence
Whiche may our myndes moost ryally reiose
That under cloude though now remayne in close
It shall appyere but clockyd collusyon
And yf through synne corrupted be the rose
It shall accuse us as worthy dampnacyon."

FANNY BULKELEY-OWEN.

Tedsmore Hall,
Shropshire, Sep. 8, 1893.

Recusants in Worcestershire and Warwickshire, 1577.

WORCESTERSHIRE.

P.R.O., Dom. Pap., Eliz. Vol. cxviii.

THE names of such persons as are detectyd and presentyd in my L bushopes of Woorcesto's Last visitacyon 1577: for not cumynge to their *parishe* churchis to here the Divine service wthin the countie of woorcesto^r:

Decanatus wigorn In the <i>parishe</i> of St Jhones in bedwardine / St nycholas <i>parishe</i> in woorcestor	{	Gilbert maunde & his wiffe Raffe Dannce Richard Holbrooke Hughe Holbrooke Alexander Wever John Arkoll Willm Vaughan
--	---	---

St Andrewes in Woorcestor Kempsey <i>parishe</i> Witley <i>parva</i> St. Helenes in Woorcesto ^r /	{	John pitt Robert Giles Richard Haukyns Edward barret George Smyth /
--	---	---

Decanatus di powike
Welland *parishe*

Elizabeth Hodge
John Lovell

Longdon *paryshe*
parishe
Eldersfild

John Hill /
Willyam Surman
Thomas Holder
John farmor senior /
Thomas Tyrrote /

Mrs. Heath of Aluechurche her landes I cannot learne: but in goodes she is worth one thousand poundes at the least.

Jo: Wigorn. *

WARWICKSHIRE.

P.R.O., Dom. Pap., Eliz. Vol cxviii.

The names of suche, as within the County of Warwike in Worcester Dyoces are presented in the Visitation Anno 1577 for not coming to the church

In the parish of St. Maryes in Warwike	{	Richard Dougan junio ^r Martyn Greene Richard Bennett	}	They are of no credit or substance.
---	---	---	---	---

* John Whitgift, S.T.P., dean of Lincoln, and Master of Trinity College, Cambridge; elected bishop of Worcester, April 4th; confirmed, April 16th; and consecrated, April 21st, 1577. In 1583 he was translated to Canterbury. He died, Feb. 29, 1603-4, and was buried at Croydon.

The names of suche within the Countie & Dyoces of Worcester, as by comon report absent themselves from the hearing of dyvine service: but not detected in Visitation. The Value also of their landes & goodes as they are thought to bee in the comon opynion of men, with the least

The Ladie Windsor wydowe, Worth in landes two hundreth poundes yerely, and in goodes one thousand markes

Sr Robert Throkmorton: his landes are thought to be worthe one thousand markes yerely, and his goodes, one thousand pound

Mr. Thomas Throkmorton Sr Robertes eldest sonne, Worth in landes one hondreth poundes yerely, and in goodes one hondreth poundes.

Mr. Talbott of Grafton: his landes are yerely one thousand poundes, an[d] his goodes three thousand poundes at the leaste. He is reported to have a very greate Armorie

Reignold Willms Bayliffe to Sr Robert Throkmorton his landes are tenne poundes yerely, and is worthe about one hondreth poundes in goodes

Mrs. Blount of Kithermynster, Wydowe, worthe in landes one hondreth poundes yerely: in goodes three hondreth poundes at the least: but she kepeth not within the Dyoces.

Decanatus Kithermyster

Yardley parishe	}	Richard poynton
		Willm Sturmey
		William marson senior /
Old Swynford parishe		The wife of Roger nycholas
		Nycholas Greene /

Decanatus witchurch

Alchurche parishe	}	Willm Stokes
Hanbery parishe		Thomas Heyberde
St. nycholas parishe in witchurch		Thomas Harris
		Mathewe Hill

Decanatus parshore

seckenham parishe	}	Thomas flecher /
Quynhill parishe		John bradstok
		Jooan bradstock
		Richard Trowe
Ripple parishe		Ric more
		frannchis moore

Decanatus Eveshame

St. Lawrence parishe	}	Dethike pynchyn
Bengworthe parishe		John Hay
		Walter Yonge /
Norton		Richard boocher /

This ys the certyficate w^{ch} Mr Dene of Worcester * and Mr. Havewell sent vnto me

Jo : Wigorn

* Thomas Wilson, S.T.B., appointed 1571, died July 10th, 1586, and buried in the cathedral church. He was an extreme and vigorous Protestant; for some incidents in his career the reader is referred to the Worcester volume of the S.P.C.K. series of Diocesan Histories, p. 207.

Parish Registers : a Suggestion.

FOR some years past a steady interest has been growing for those seemingly dull catalogues of the names of persons dead and gone, yclept Parochial Registers. A report has recently been compiled by the combined efforts of the various archæological and antiquarian societies, giving a list of those places of which the registers have been transcribed and printed. The list given in the report is probably far from being complete, but it lays the foundation for a fuller and more complete catalogue hereafter. According to the report, one hundred and twenty-eight parish registers have been published as separate volumes, and now that such a very decided move has been made in the direction of similar publications, it is to be hoped that the number will soon be very largely increased.

Few people are perhaps fully alive to the fearful risks which ancient registers run of destruction or loss. Flung aside as useless by some callous custodian, kept in a damp cupboard until illegible, lost through a fire at the parsonage or church, or perhaps, in some cases, even wantonly destroyed, these valuable records of the past are in a constant condition of danger. Many cases of the disappearance of registers during the past century, from one such cause or another, could be cited were it necessary to do so.

Only recently some "clerks' notes" in a parish have disappeared, probably burnt as rubbish by ignorant persons. If they had been copied and printed, the information they contained would have been saved. "Clerks' notes" are the originals from which the parchment register books were compiled, according to the Acts of Parliament of 1597 and 1602. These strips of brownish paper are often preserved along with the registers, but are not regarded as of much value, because few people know what they really are.

It is, therefore, very desirable that care should be taken to rescue from possible chance of destruction and loss, the valuable local and genealogical information with which ancient parish registers abound ; and the object of printing copies of registers is not so much to scatter the information they contain broadcast, as it is to preserve it. In many cases the ink has become so faded, and the parchment or paper so injured from damp, that the writing is almost, if not wholly, illegible, and will soon be entirely so.

A few years ago I had an experience of this in a small Yorkshire parish, where I was the means of saving the information, by transcribing the registers and printing a few copies, the sole expense of which came to fifty shillings.

I know that a mistaken idea is prevalent as to the costliness of this class of work, and many persons are thereby deterred from undertaking it. It is, however, copying the registers and preparing them for the press which is really the worst part of the business, as extreme care and accuracy are necessary, and the old writing perplexes those who are unaccustomed to it. Indeed, it is necessary to insert a word of caution here, warning anyone who may attempt the transcribing of register books to make himself or herself fully conversant with the

old forms of writing (which, after all, are very simple, and easily mastered) before venturing on such work. An erroneous or blundered transcript of a register book would be almost worse than no transcript at all. A few of the registers which have been printed are, unfortunately, so full of mistakes, owing to the persons who attempted to copy them not being able to read old writing, that this word of caution is not unneeded. Let a person who intends to copy a register first fully master the old writing before the task is attempted. It is, indeed, strange how many persons are unable to read the older registers. I have often, when seeking information, received a courteous reply from the clergyman, saying that *he* could not read the writing of his old registers, but that I was at liberty to seek personally for what I required.

Another reason sometimes urged against printing old registers is a fear of a loss of fees; but, in the first place, it is very seldom that certified extracts from the older registers are likely to be asked for, and, secondly, the printing of registers would be likely, if anything, to increase the fees, because for all legal purposes a signed certificate is necessary, and the printed copy would act as an index, and would guide the inquirer to the right parish for information.

As the transcriber myself of half a dozen registers, I have become more and more impressed with the fact that much valuable information lies buried in those musty old volumes; far more, indeed, than most persons imagine.

Perhaps, sooner or later, a law will be passed for the preservation of parish registers in England, somewhat on the lines of what has been done in Scotland, where the old registers are all safely housed in a fire-proof building in Edinburgh, and where they can be consulted for a small fee.

It is thought by some persons, I believe, that full transcripts of the registers exist in the Bishops' Registries, but this is a mistake. In several of the Registries only a few meagre entries are to be found, so irregular and scanty as to be almost valueless.

To print a small edition, say some twenty copies, in pamphlet form, would cost from £2 to £10, perhaps a trifle more if very voluminous; but in country places the average expense would come to about £5. This is not a large sum to collect for a purpose full of interest to all classes of parishioners alike, and if copies were preserved at the British Museum they would be handy for the genealogist to refer to, while the original registers or notes might still remain in the parish to which they belong. Such a course as this would tend to settle the much discussed and vexed question of parish register preservation.*

EMMA ELIZ. THOYTS.

Sulhampstead Park,
Reading.

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* See also, "*List of Printed Parish Registers, or MS. Transcripts*," issued January, 1893, by the Society of Antiquaries.

The Subdeanery of All Saints', Derby.

THE following letter evidently relates to negotiations of more or less importance connected with the history of All Saints', Derby, although it is not easy to gather their drift from the letter itself. George Heneage, the writer, was dean of Lincoln (1528—1544), and also dean of Derby, and as holding the latter office he possessed the patronage of the subdeanery and six canonries of the collegiate church of All Saints, Derby. Whatever the exact purport of the letter may have been, or what the vicar of Chesterfield had exactly done, the letter itself seems to merit preservation in a corner in the pages of the *Reliquary*.

Public Record Office, State Papers, Henry VIII., Vol. v., No. 500.

Ryght Honorable In my most humble manner I recōmend me vn to your good mastership w^t my lyke thanks to the said for all your goodnes euer towards me And s^r wher yt was your layt pleasure to writ vn to me for the next aduocaton off the subdeanre off & prebende off alhallowes wⁱⁿ the towne of Derbye S^r I considering and calling to remēbrance your so manefould goodneses to me and my speciall frendes shewyd / cane doo no lese off verie dewte bot w^t my most deligence accomlishe your pleassure and request in that behalffe, as more at large, by my wrytyng in sufficient fourme vnd^r my seall accustomed I shalbe w^t thies deliuered vn to your good mastership / most humbly beseching the sam to take a vere lytell laysore to her vnd^r what manner I am hyely wrongyd and vnjustly vexyd for my right by the vicar of chestrfeld as your good mastership shall at your most pleassure perseue by your old pore acquaintance my brother Thomas hennage or by others off my covncell euer redy at your liberte and commondment and S^r by your goodnes extendyd.) the premisses ye shall bynde me during my liffe to such pore S^ruices and pleasure, as in me may lie in my most effectuell manner as o^r lord knawyth who conserue your mastership.) long comfort w^t thencrease off hye honore, from lincoln, the xxvij day of octob^r by the rud hand off your most assuryd bedisman &c

George Hennage prest

S^r this bringer m^r rud on off my counsell shall at mor large disclose vn to you the premisses, to whom I besече your good mastership giffe credence

The letter is addressed :

To the right honorable and
my singuler good m^r mast^r
Crumwell his good mastership

Inventory of Sir Christopher Dacres's Plate, 1534.

P.R.O., Dom. Pap., Henry VIII. Vol. vii., No. 646.

IN the State Papers of the reign of Henry VIII. there is an inventory dated May 11th, 1534, of the "moveables" of Sir Christopher Dacres remaining "in Blanerhasett's wife's house at Carlisle" taken by the earls of Westmoreland and Cumberland and Sir Thomas Clifford, the king's commissioners, &c. It consists of 11 pages of paper, written on both sides.

On page 3 there is the following brief, but interesting list of his plate :

In plate being in the said house of the said Sur Christophers
ffirst ij pottes parcell guylte the tone of a potell and the tother of
thre pyntes.

Itē iij gobblettes duble guylte with one cov'

Itē ij bolles pownced parcell guylt with one cov'

Itē one boll plane & white with one cov'

Itē a boll of tholde making duble guylt with a cov'

Itē an olde standing cuppe with a cov' duble guylte

Itē a litle standing cuppe duble guylte with a cov'

Itē a litle olde pownced boll duble guylte with a cov'

Itē an olde Ewer made bottell wise pownced parcell guylte

Itē a standing masoor footed and hooped with siluer guylte

Itē a nutte closed in siluer guylte

Itē a Salte duble guylt with a cover*

Itē a litle Nutte of maseour with foote and hope of siluer guylte.

Itē a dozen of spones of the xij Apostles

Itē iij guylte spones / one with a christopher on thende the
seconde with a gryffond & the thirde with an H onethende

Itē vj spones wherof iiij with slippe endes / one with an Acorne
and a nother with a piked knobbe on thendes

Itē a faire neue boll pownced with a cov' wherof the wife claymeth
parte because her s^d husband (as she said) gaue parte of the siluer
that went to the same

Itē a dozen spones wherof viijth slippe endes & iiij with Roses on
thendes

Itē an Ale potte duble guylte with a cover which the wif saithe
shulde be Doctor heringes & the same hath J and H enamelyd on
the toppe of the cover

[signed] Cuthbert Hoton

* Against this entry is written "heirloom^d"

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archaeological societies.]

The beautiful weather of the past summer has tended, in no small degree, to the success of the various archæological meetings and excursions of the season. Foremost among these, both for interest, importance, and, we are glad to add, for financial success of a substantial character, was the London meeting of the ARCHÆOLOGICAL INSTITUTE, a brief programme of which we published in July. It is impossible to give anything like a detailed account of the meeting in our pages, and this is the less necessary, as fairly full descriptions appeared in the newspapers at the time.* Among the most successful and interesting of the proceedings was the day devoted to Lambeth and Westminster. At the former, His Grace the Archbishop of Canterbury acted as *cicerone*, and did so with very great success. At Westminster the most interesting event was a very learned description, by Dr. Wickham Legg, F.S.A., of the Coronation of English Sovereigns. Her Majesty the Queen graciously allowed the coronation robes to be exhibited, and these Dr. Legg placed in proper order on a dummy, as his paper proceeded. A number of members of the French Society were present, and were greatly interested in Dr. Legg's description, which was verbally translated for them by the R.C. Bishop of Portsmouth (Mgr. Virtue, F.S.A.), who kindly acted as interpreter on the occasion.



Another day of exceptional interest was that on which the Tower of London was visited, when the President, Lord Dillon, described the armour, and the Director, Mr. Emanuel Green, drew attention to the special points of interest, turning his remarks into French for the benefit of those of the French contingent who were present. Dr. Legg, as a sequel to his account of the coronation ceremonies, pointed out the different pieces comprising the regalia.

A visit was also made to Windsor, on an extra day, when Mr. W. H. St. John Hope acted as guide in even more than his usually lucid manner. Great credit is due to Mr. Emanuel Green, the Honorary Director, and to Mr. Mill Stephenson, the Honorary Secretary of the Institute, for their labours in making the meeting such a notable success.

The selection of a place of meeting for next year has been left to the Council. We believe that we are not betraying confidences when we say the choice is supposed to lie between York and Shrewsbury.

* A very full account also appeared in the *Athenæum* of July 15th and 22nd.

The project for a re-union of the ARCHÆOLOGICAL INSTITUTE with the BRITISH ARCHÆOLOGICAL ASSOCIATION has fallen through. There is scarcely scope for the two societies, now that so many provincial societies have sprung up to draw off country members from the general societies. The INSTITUTE and the ASSOCIATION will continue, for the present at any rate, to proceed separately. It seems a pity that the ASSOCIATION, which would in every way have been the gainer by its union with the stronger INSTITUTE, should have made demands which the representatives of the INSTITUTE were unable to accept. The disintegration of work, by slicing it up among a number of different (we hope we need not say hostile) societies, is very greatly to be deprecated.



By far the most notable discovery which we have to chronicle in the present number, is that of a stone, bearing an inscription in Oghams, which has been found during the excavations at Silchester. It was about the last thing anyone would have looked for at a place like Silchester, but in archæological research, as in other matters, it is the unexpected which is constantly occurring. Underneath one of the houses uncovered close to the Museum was a pit about nine feet deep, and at the bottom of it a sandstone block, cut in the shape of a *phallus*, and bearing two lines of Ogham lettering. According to Professor Rhys, these two lines may be a burial inscription. The actual lettering seems to be *Ebicatos* in one line, and *maqui mucoi* in the other, each line, perhaps, being imperfect. The reading seems to be:—" (The grave of) Ebicatus, son of *Muco*" *Muco* and what followed it being the clan name. The occurrence of an Ogham at Silchester is of exceptional interest. No Ogham inscription before this discovery has been found anywhere in England except in Devonshire and Cornwall. Unfortunately it is not easy to fix its date. The Oghams are in this case cut on lines, not, as is usual, on angles of the stone, and this would seem to belong to the eighth or ninth century at the earliest. The pit in which the stone was found is probably later than the house, having been made, no doubt, when the latter was in ruins. On the other hand, the existence of a ninth century Ogham at Silchester is hardly intelligible, and there are said to be technical marks of earlier date in the Ogham itself.



An outrageous act of vandalism has, we regret to state, just been perpetrated. When those members of the British Association who visited Southwell on September 16th, were being shown round the church, they learnt, with the utmost disgust, that a day or two previously some unknown scoundrel had broken off, and taken away, one of the claws of the beautiful eagle lectern in the Minster. The curious story of the lectern having been fished out of a pond at Newstead Abbey is well known. It is one of the finest examples in this country, and we earnestly hope that the unknown miscreant may even yet be discovered, and brought to justice.

An interesting and very handsome relic of the past has been unearthed in the Lord Chamberlain's stores, at Windsor Castle. It is the sedan chair which belonged to Henrietta Maria, the Queen of Charles I. It is illustrated in the accompanying woodcut, from a photograph by Mr. T. F. Molyneux, of Windsor. The chair, which



SEDAN CHAIR OF QUEEN HENRIETTA MARIA.

is manifestly a piece of French work of the period, is a very good example of the style of ornamentation prevalent during the latter years of reign of Louis Quatorze. It has been repaired, where absolutely necessary, and is now placed in the Vandyke Room at Windsor.



At the recent meeting of the BRITISH ASSOCIATION at Nottingham, Dr. Hans Hildebrand, the Riks-Antiquary of Sweden, read a very important paper on "The Relation between Anglo-Saxon and Swedish Antiquities," and illustrated his remarks with engravings of ancient implements and ornaments found in various places. These were advanced as evidences in support of the theories he enunciated concerning the dates of the introduction of Christianity into England, and the Teutonic and Roman occupations. Some of these were supposed to have been used at a period anterior to Anglo-Saxon pagandom,

while others were coeval with Anglo-Saxon pagandom. These discoveries were chiefly of Swedish type, and Dr. Hildebrand explained how some of the ornaments differed in design from those of Roman and French origin. In the course of his paper he remarked that the question proposed was to determine the relations which existed between the civilization of Scandinavia—including Denmark in so far as the archæological evidence pointed to a community of race—and that of England, during the period between the arrival of the Angles and the Saxons on the English coast, and the time of their conversion to Christianity; roughly speaking, from the middle of the fifth to the middle of the seventh century of our era. These limits were not exactly determinable, because both the Anglo-Saxon immigration and the spread of Christianity among the newcomers were not the work of a few years only, and progressed with very different rapidity in different parts of the country. During this period Sweden had no chronological record, and Christianity had no hold on the country until the eleventh century. The criterions of date therefore on the Scandinavian side were of a purely archæological kind. There were a few instances of Roman and Byzantine coins found associated with Scandinavian antiquities, and as these could hardly have found their way northward before the downfall of the Hunnic Empire in Central Europe, they gave some indication of the date of the objects with which they were lost or interred. In England, of course, similar date evidence occurred, but was vitiated by the fact that the coins had often evidently been long in circulation before they were buried. The practice of burial also, while it entirely superseded cremation when Christianity became predominant, appeared to have co-existed with the older method during the later Pagan period, and could not be taken as affording an accurate criterion of age. And there was the further difficulty in comparing English and Scandinavian objects, that in England the Teutonic peoples found the British and Roman-British culture already existing on their arrival, while there was no parallel influence to modify the style of Scandinavian art.



Referring to the magnificent series of illustrations of Swedish antiquities which had been distributed among the audience, Dr. Hildebrand pointed out first the examples which by their style appeared to be of earlier date than the Saxon migration into England, and he proceeded to discuss the Scandinavian types of sword and spear, which presented both remarkable likenesses and differences when compared with those which give their name to the Saxons ("sword-men"), and the Angles ("spear-men"). The boar-crest on the helmet also appeared to be a point of similarity. Numerous examples were then adduced to show how designs borrowed from existing art were modified to suit Teutonic taste in the English series, which herein came nearer to the French and Belgian than to the Scandinavian. As illustrations of the development of style the ornamental fibulæ or brooches were of especial importance, and a number of

types were cited to emphasize both the fundamental likeness and the differences in detail of the Teutonic taste on each side of the North Sea; and the gold bracteate ornaments, copied from Roman medals or coins, were examined in a similar way, showing how when the supply of models was cut short by the interposition of the Hunnic barrier between North and South Europe, the Teutonic craftsmen modified the Roman designs in the spirit of their native style.



Dr. Hildebrand further remarked that the Scandinavian clay vessels present only partial likenesses with those from English sites, the glass vases which were occasionally found were almost identical in type, and seem to have been exported from a single place of manufacture in the Rhine valley or the North of Gaul, and it was probable that the garnets which were commonly used in the northern jewellery were similarly derived from a common source in the Carpathians. Summing up his results, Dr. Hildebrand concluded that a common Teutonic taste was the source of the art styles, both of Scandinavia and of Saxon England; that the Scandinavian and Anglo-Saxon races were of closely-allied Teutonic descent, but that in the incessant movements characteristic of that stock the two branches were separated from one another, and developed independently; that the Kentish Jutes and the Saxons of England came not from Scandinavia, but from Germany; but that the case was not clear with regard to the Angles, who might possibly not be of German origin, but may have been settled at one time in the south-west corner of Scandinavia.

Dr. Hildebrand's paper was received with great cordiality and appreciation, and Sir John Evans, F.S.A., Professor Boyd-Dawkins, and Sir Henry Howorth joined in the discussion which followed.*



During some recent operations in the levelling of two fields in the King's Mill Road, Driffield, for the purpose of a recreation ground, the workmen have come upon several human skeletons. The first was dug into, and very little attention was paid to the circumstance, and the bones were dispersed before anyone but the workmen had had an opportunity of seeing the skeleton. It was found about eighteen inches below the surface, and nothing being found with it to point to its age, little was thought of the circumstance. However, afterwards another skeleton was found, and later five more skeletons. These were examined by Mr. G. R. Mortimer, of Driffield, who has opened so many of the Yorkshire tumuli, and he pronounced two of the skeletons to be those of children of ten or twelve years. At that time no weapon, tools, implements, or pottery had been seen to fix the identity of the people to whom the interments belonged.

* We are indebted to the *Nottingham Daily Guardian* of September 16th for the *resumé* of Dr. Hildebrand's paper.

Subsequently, however, the workmen came across four or five vases or vessels, all of which were broken with the picks or spades. Some of the vessels were of the richest description. Mr. Mortimer expressed the opinion that the workmen had dug into an Anglo-Saxon burial place, and that the remains were not those of the slaughtered in battle, of which there are so many burials in the neighbourhood.



The Dean of York (Dr. Purey-Cust, F.S.A.) is preparing for publication a second series of the "History of the Builders and Benefactors of York Minster." The work will consist of about 400 pages of letterpress, and will contain, besides a large number of illustrations in the letterpress, ten full page reproductions in colour of the stained glass windows. The work will be published at £2 2s., and the edition limited to 300 copies.



We learn with very great regret that Vallö Castle, near Kjöge, and not far from Copenhagen, was completely destroyed by fire at the end of last March. It is remarkable that very little, if any, notice of the disaster was recorded in the English newspapers. Vallö Castle was a building of the latter part of the sixteenth century. It was originally the residence of the Falk family, from whom it passed through that of Rosenkrantz to Fru Ellen Marsviin, the mother-in-law of King Christian IV. of Denmark. She sold it to Christian Steel, a member of the Danish Council, and finally, in 1669, it passed, by purchase, to King Frederick IV. In 1731, Christian VI. presented Vallö Castle to his queen, Sophie Magdalene, and in 1738 the queen gave it to the nation. It has since been used as a sort of "almshouse" for the poorer daughters and widows of Danish noblemen, each of whom receives from the property belonging to the estate an income varying from about £500 to about £70. In its way it was the Hampton Court of Denmark. The castle itself consisted of a large three-storied building, flanked by two towers, one of which was round and the other square, both being surmounted by short copper spires, or roofs. Each tower was of six stories, and the entire building possessed much picturesqueness and beauty. Its total demolition by fire has been the cause of great lamentation throughout Denmark.



The YORKSHIRE ARCHÆOLOGICAL SOCIETY held its first meeting, since its incorporation, at Helmsley, during the month of July, when Mr. W. H. St. John Hope, as usual, was the chief spokesman, and the guide to Rievaulx Abbey. The North Riding Section of the Society also held a very successful meeting in August, when Bedale, Well, and Tanfield were visited. The success of this meeting was largely due to the labour and enterprise of the Honorary Secretary for the North Riding, Mr. William Brown, of Arncliffe Hall.

The annual meeting of the SOMERSET ARCHÆOLOGICAL SOCIETY took place at Frome, on August 15th, and the two following days. In the room of Mr. W. A. Sanford, of Nynehead, Lord Hylton was elected as president for the year. The report, which was read by the secretary, Mr. F. T. Elworthy, showed that the society was in a flourishing state, and that the payments for the purchase of Taunton Castle had been completed. Regret was expressed at the loss of Mr. Turner, one of the original secretaries, and Bishop Clifford, one of the vice-presidents. The rest of the day was devoted to an inspection of the parish church, Mr. E. Buckle acting as guide, and the evening was occupied in the reading of various papers. On the 16th, Mells Church and Manor House, Kilmersden, Hemmington, Lullington, and Orchardleigh churches were visited. On Thursday, the 17th, Longleat was visited, and the society was shown over the house by the Marquis of Bath; and visits to Witham Friary Church, Nunney Castle and Church, and Whatley Church completed the programme.



An attempt is being made to secure the ruins of Richborough Castle as a national monument, and an arrangement has been made, with the approval of the Archbishop of Canterbury, to purchase the castrum for £900, in the belief that the £1,000 required for the purchase and conveyance will be forthcoming when the time arrives for completing the purchase.

We have, of course, nothing but praise to bestow on a project for the preservation of any object of antiquity, but the proposal to buy Richborough Castle seems to have arisen from an imaginary speculation, on the part of the late Dean Stanley, as to its having been connected with the mission of St. Augustine.



We have received a notice of the formation of a new society, having for its object the publication of monastic records of the mediæval, and especially of the Anglo-Norman, period. It is to be called "THE ANGLO-NORMAN RECORD SOCIETY," and it was started at an influential meeting at Norfolk House during the summer. We wish the society every possible success. Those of our readers who may desire to join, should communicate with the Honorary Secretary, Mr. W. A. Lindsay, F.S.A., at the Carlton Club, Pall Mall, London.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE MARTILOGE IN ENGLYSSE, AFTER THE VSE OF THE CHIRCHE OF SALISBURY, AND AS IT IS REDDE IN SYON, WITH ADDICYONS. Printed by Wynkyn de Worde in 1526. Being the third volume of the Henry Bradshaw Society. Edited, with Introduction and Notes, by F. Proctor, M.A., and E. S. Dewick, M.A., F.S.A., London, 1893. Cloth, pp. xxxix. 291.

Twice previously we have had to commend very heartily the publications of the newly founded *Henry Bradshaw Society*. If the Society continues to issue volumes edited with the same amount of scholarly erudition, it will eventually take a very high place among the publishing societies in this country. A third volume has now appeared, being a reprint of the English *Martiloge*, translated by Richard Whytford, and printed in 1526 by Wynkyn de Worde. Of this printed book only seven copies are known to exist, and several of these are imperfect. There is some question as to the exact liturgical position of the *Martyrologium*, and whether it was ordinarily read in parish churches. Probably, as we think, it was not so read, except in a few instances, but it was undoubtedly the universal custom to read it in all the larger churches, such as cathedral and conventual churches, and it was varied to suit the local requirements of each. The volume from which Richard Whytford states that he made his translation, was that in use in the Brigettine house of Syon, in the diocese of London, and according to the statement on the title-page of his printed volume, it was "after the vse of the chirche of Salisbury." The editors, Mr. Proctor and Mr. Dewick, have carefully examined both these statements—that it was the one read in Syon, and that it followed the Sarum use—and have come to the conclusion: (1) that excluding the "addicyons" the book is substantially a translation of that actually in use at Syon monastery; and (2) on the whole, that it is after the Sarum use, as "from the materials consulted we cannot determine that the *Martyrologe* of a church following Sarum use was required to be anything more than a variant of Usuard, with additions of English saints selected according to local circumstances."

As some of our readers may not know exactly what the contents of a *Martyrologium* are like, we quote the portion from the volume before us, appointed to be read on the first day of July (p. 103):

"The fyrst day of Iuly. In the moût of hor y^e feest & deposicyon of saynt Aaron / the fyrst preest of the olde lawe / that was cōsecrate by Moyyses. In the territory of lyons the deposicyon of saynt Domiciane an abbot / that fyrst in those partyes exercysed y^e lyfe of heremytes / and he gadered many breder vnto the same pfeccyon / & so contynued famous in vertue & glorious in myracles. At engolysme [Aungoulême] the feest of saynt Eparchy a monke & confessor.

In the franchest of cenomanyke [Le Mans] the feest of saynt Caryl a preest. In y^e terrytory of remens [Rheims] the feest of saynt Theodoryke a cōfessor / & the octaue of saynt Iohn baptist."

Each day has a similar record assigned to it, sometimes longer and sometimes shorter as the case may be. And to each day Richard Whytford appended certain "Addicions," which he had gathered from different sources in the library of Syon monastery, of which he was a brother. One of the interesting questions is as to what these books which he used were, and, thanks to the preservation at Corpus Christi College, Cambridge, of a catalogue of the monastic library of Syon, the editors have been able to settle the question definitely.

The book has not merely a liturgical value, it is really one of which practical use may also be made as a dictionary of saints; and this is in a great measure owing to an excellent, and very carefully compiled index, which Mr. Chr. Wordsworth has added. To Mr. Wordsworth's patience the reader is also indebted for the explanation of the names of places, which in many cases are so disguised by the eccentricities of spelling, as to be almost beyond identity. The book is one of very high interest, and it is impossible to praise too highly the admirable manner in which the editors have presented it. We can only conclude by commending the book to our readers' notice, more particularly the many interesting points so thoroughly and exhaustively dealt with in the Introduction and annotations.

[The notice of this book was held over from July. We have since received *The Antiphony of Bangor I., Missals Westmonasteriense II., and Liber Evesham.* These we hope to notice shortly.]



THE YORKSHIRE ARCHAEOLOGICAL SOCIETY RECORD SERIES. Vol. XIV. Index of Wills in the York Registry, A.D. 1554 to 1568. Cloth, 8vo., pp. 212 (issued to subscribers).

This is a continuation of the lists compiled by Dr. Collins, and it contains references to about eleven thousand wills between the dates above mentioned. It has been compiled by Mr. A. Gibbons, whose previous labours at Ely, and at Lincoln, are a guarantee for the accuracy of his work on the present occasion.

A volume such as this is, can of course only be a tool for use in the hands of a working antiquary, but the value of printing these indexes to the York wills is unquestionable. Indeed, it seems to us, that it is a reflection on the English nation at large, that work of this kind should be left to the energies of a voluntary association of subscribers. The marvellous amount of matter, of inestimable value to the historian of our country, which lies buried in such places as the York Registry, is simply astounding. This volume, indexing as it does no less than eleven thousand wills registered in Yorkshire, during a short period of fourteen years in the middle of the sixteenth century, is but a slight indication of the wealth of unexplored documentary matter, such as probably no other country besides our own

possesses. The volume before us is clearly printed and nicely got up, as all the books of this series are.

The subscription to the Record Series of the Yorkshire Society is only a guinea a year, and it is undertaking work of the highest importance and value, which should gain for it a very wide and general support, not merely in Yorkshire only, but also outside the great county with which it primarily deals. Anyone desiring to subscribe should communicate with the Honorary Secretary, Mr. S. J. Chadwick, F.S.A., Dewsbury. We commend both the Yorkshire Record Series and its publications very warmly, and with great confidence, to our readers.



SMITHSONIAN INSTITUTION. BUREAU OF ETHNOLOGY, SEVENTH ANNUAL REPORT, Edited by J. W. Powell, Director. Cloth, large 8vo., pp. xli., 409. Washington, U.S.A., Government Printing Office.

This is the latest of the volumes issued by the Smithsonian Institution, and in many respects it is one of the most valuable and interesting of the excellent publications of that Institution. It is quite unnecessary to point out the correlative value of ethnological investigation to that of archæology. The two sciences go hand in hand on many occasions, and if America cannot yield much that is of direct archæological value, she possesses a very wide field for ethnological inquiry, and in this work the Smithsonian Institution is ever to the front, and much credit is due to Mr. Powell, and those who work under him, for the thorough and scholarly manner in which their work is done. In one respect, that of investigating mounds and also the remains of stone villages, direct work of an archæological character is afforded even in America, and under Professor Cyrus Thomas and his assistants in the one case, and the director, Mr. Powell, in the other, is yielding valuable results.

It is impossible for us to enter at all in detail with regard to the voluminous contents of this very satisfactory book. It contains three long papers. The first, which occupies a hundred and forty odd pages, is by the director, Mr. Powell, and deals with the "Indian Linguistic Families of America, north of Mexico"; this paper is of great interest and no little value. The second paper is by Mr. W. J. Hoffman, and is on "The Midé'wiwin or 'Grand Medicine Society' of the Ojibwa"; it occupies about a hundred and fifty pages, and is very copiously illustrated, both in the letterpress and also with several plates in colours. It is succeeded by a paper on "The Sacred Formulas of the Cherokees," by Mr. James Mooney; there is much curious information in this paper, which extends from p. 301 to p. 397, and contains some collotype facsimiles of Cherokee manuscripts.

The volume is quite one of the best, if not the best, which the Smithsonian Institution has issued, and one which throws valuable side lights on many subjects in the study of which the readers of the *Reliquary* are engaged.



YORKSHIRE RECORD SERIES, Vol. XIII. THE COUCHER BOOK OF SELBY. Part II., edited by the Rev. J. T. Fowler, M.A., F.S.A. Cloth, 8vo., pp. xii. lvii.* 434.

The subscribers to the Yorkshire "Record Series" owe this volume, like its predecessor dealing with the earlier part of the Selby Coucher Book, to the generosity of Mr. Thomas Brooke, F.S.A., the President of the Yorkshire Archæological Society, and the possessor of the original manuscript. It would be mere affectation on the part of the most enthusiastic antiquary to try to make out that Chartularies or Coucher Books are light reading, or of very absorbing interest. Their value, however tough they may be, is nevertheless very great, and the information to be gathered from them is of very considerable importance.

Mr. Fowler has prefixed a short introduction, in which he draws attention to some of the more remarkable of the contents of this portion of the Coucher Book, and the weight of the volume is very greatly lightened by an excellent descriptive account of the architectural history of the abbey church from the pen of Mr. C. C. Hodges. This paper is of such undoubted value and merit, that the Council of the Yorkshire Society have thought fit to reprint it in the *Journal* of that Society—a very serious error, however, in our opinion.

It is impossible to do much more than record the actual issue of this volume, for a Coucher Book scarcely offers an opportunity for making extracts, although we are more or less tempted to quote some of the very interesting and remarkable references to the fisheries at Crowle and elsewhere. On page ix. of the introduction, Mr. Fowler expresses an opinion that a small chapel formerly existing on Church Hill at Selby contained no altar. We very much doubt whether this surmise is correct.

There are some interesting items regarding rents, nominal and real, and several place-names worthy of attention, to some of which the Editor draws attention in the introduction. Both Mr. Fowler and Mr. Hodges have laid antiquaries under a debt of obligation for the manner in which this volume has been prepared. Of Mr. Brooke's generosity in presenting it to the subscribers to the Yorkshire Society's Record Series we have already referred. It is only one of the many obligations to himself, under which he has already laid the members of the Society, of which he is the President.



THE ARCHITECTURE OF THE CHURCHES OF DENMARK. By Major Alfred Heales, F.S.A. London: Kegan Paul, Trench, Trübner and Co., Ltd. Cloth, 8vo., pp. 138. Price 14s.

This book, which is appropriately dedicated to the Princess of Wales, introduces the English antiquary to a very interesting field of ecclesiology. Denmark, as Major Heales remarks, is almost a *terra incognita* to the ecclesiologist, yet it contains many notable and remarkable buildings, some of which are exceedingly peculiar. The pity is, that Major Heales has not gone rather more deeply into the subject; the book, interesting and readable as it is, gives

one the feeling that only the upper surface of a deep subject has been lightly scratched over. This feeling is confirmed, by the evident ignorance of the author as to all connected with the monastic, or semi-monastic "Order of the Holy Ghost," whose buildings he mentions, but of whose history he evidently knows nothing. A reference to Bishop Daugaard's well-known work on the Danish Monasteries in the Middle Ages, would have told him pretty nearly all that is known of the "Duebrødre (Dovebrothers) or "Chorherr" of the Holy Ghost Order, as its members were called. Founded by Guido of Montpellier in the twelfth century, it became widely spread, the members devoting themselves *inter alia* to tending the sick. Throughout Scandinavia it was a very popular order, and there was not a town in Denmark which had not its "Helig Aands Hus" (Holy Ghost House). Major Heales's reference on p. 34 to the Holy Ghost Chapel at Flensburg as "very probably the chapel of some hospital, or small fraternity," shows that he had not properly studied the history of his subject before writing about it. Again, on pp. 78-79 he endeavours to identify St. Lars with St. Olave! and on the ground of such supposed identification, proceeds to ground a presumption as to the date of a church. A reference to a dictionary would at once have set him right, and shown him that 'Lars' is the Danish for 'Lawrence,' and that St. Lars is none other than St. Lawrence of Rome. While these and other slips of the same kind show that the author has not gone sufficiently into his subject, fault cannot be found with the work on other grounds, and Major Heales may be cordially congratulated on the excellence of many of his own observations. The curiosity and interest of many of the churches is very great. Where, for instance, can be found a building more curious in every respect than the church, said to be of the twelfth century, at Kallundborg, of which a picture is given as a frontispiece, and a ground plan on p. 74?

Perhaps it will be well to describe very briefly this most extraordinary church for our readers' benefit. The plan is that of a short armed equilateral cross. From the centre, and from the four ends of the arms of the cross, rise five tall, gaunt towers, each capped by a short spire. The picture of the church is far more like the picture of a castle, and probably no more erratic church can be found elsewhere. What caused such a very extraordinary departure from all ordinary or recognised plans? This the author does not tell the reader, and we cannot make good the deficiency.

The larger churches come in for notices, more or less brief, and there are plates of Ribe and Viborg cathedrals (the latter, however, since its *rebuilding*), but the interest, and it is very considerable, rests rather with what Major Heales has to tell of the smaller churches, and notably so, of those in the island of Bornholm. The book is well illustrated, and, as we have said, full of interest. It has an old-world flavour about it, recalling some of the work of the early ecclesiologists half a century ago, which is by no means unpleasing, although to the more modern school of antiquaries it seems, perhaps, a little behind the times. It is a book, however, which, in spite of a few minor blemishes, is to be highly commended as a whole.

GLEANINGS TOWARDS THE ANNALS OF AUGHTON, NEAR ORMSKIRK. By G. C. Newstead. *Liverpool: C. & H. Ratcliffe.* Quarto, pp. 174. Price 5s.

This is a meritorious little work. It does not aim at anything very elaborate or profound, and indeed for the matter of that, the author states in the preface that its contents were gathered together for his own "amusement," and with no idea of publication. Nevertheless, the book puts on record with care and accuracy much of local interest, and we can understand that it will be cordially welcomed by all who are in any way connected with the neighbourhood. It is nicely illustrated with photographs and sketches by Messrs. G. H. Neale and T. Medcalf, and it is well printed and attractively got up. A local record of the past, like this, seldom fails to have some items of general interest, and the little book before us is not without its elements of general interest, but they scarcely call for special notice here. Mr. Newstead has divided the book conveniently into different sections: (1) General Gleanings; (2) The Rectors; (3) The Registers; (4) Briefs; (5) Churchwardens' Accounts; (6) Overseers' Accounts; (7) Constables' Accounts; (8) Waywardens' Accounts; (9) The Architecture of the two churches (one of them modern). This register of the contents of the book will give a pretty good idea of its character. Its compilation has manifestly been a labour of love on the part of the author, and as an almost necessary consequence, the result is in every way satisfactory. If a second edition is demanded—as is not unlikely to be the case, we hope that Mr. Newstead will venture a little further in a field in which he is evidently well fitted to labour successfully.



LUDGATE HILL, PAST AND PRESENT. Cloth, small 8vo., pp. 144. *London: Hazell, Watson & Co.*

This little book bears no author's name on the title page, but we learn from the contents that it is the work of Mr. Alderman Treloar, and as such it merits a word of praise. Without going deeply into what might be made a great deal of, the author deals pretty thoroughly with the history of one of the most ancient and well known thoroughfares of the city of London, and there are several illustrations. So far as we can judge, the author has been at pains to be accurate and careful in what he states, and we have no doubt that there are many persons who will be glad to possess this book. It shows, at any rate, the interest Mr. Treloar takes in the street in which his own place of business is situated. How many other civic magnates in London or the provinces take the same interest elsewhere?

